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The following papers are included: "Forms of Marginality" (Thompson); "Growing the Circle" (Francis); "The Seamless Continuum" (Prince); "Interlinking American and Adult Values" (Tichy); "A Student's Journey into Multicultural Education" (Moorey); "From Shared Vision to Organizational Change" (Corso); "New Ventures for the Future" (Kennedy, Johnston); "Adult Education and Social Reform" (Ehrlich); "Experiential Learning and Social Change" (Ashbrook, Smith, McGary); "Education for What Kind of Diversity?" (Stewart); "The Quality Cycle" (Handelman); "Participation in Learning and Social Change" (Park, Rusmore); "Paideia" (Levine-Brown, Yarbrough, Abdullah, Miller); "Adult Students, Critical Pedagogy, and Community Service" (Armon); "Assessing Mother Learning" (Pisaneschi); "Mitigating Disciplinary Half-Life by Infusing Continuous Quality Improvement Principles in Adult Higher Education" (Browne, Mondragon, Goodman); "Transforming the Combination of Jobs and Part-Time Study into an Educational Asset for Both Students and Employers" (Baker); "Salvaging the Self-Concept" (Wilbur); "High Brows and Low Brows" (Blanchard, Langenbach); "Evidence of Empowerment" (Adams, Steele); "Adult Students Report What Enabled Them to Complete a Non-traditional Undergraduate Program" (Ganiere, Larkum, Sizemore); "Upper Iowa University" (Fritz); "Successful Stopouts" (Pisaneschi, Hawkes); "Cooperative Learning" (Durfee, Fishman, Woodruff); "The Transformative Power of Self Assessment" (Marienau); "Examining the Development of Conceptual Frameworks from Three Perspectives" (Meyer, Meyer); "Supporting the Growing Edge" (Taylor); "Introductory Experiences for Adult Learners" (Gordon, Turner); "Adult Learner as Informed (and Transformed) Practitioner" (Bassett); "Deliberation and Diversity" (McKenzie); "Quality, Quantity, and Surviving under Financial Stress" (Bell, Kearney); "A Comprehensive Outcomes Assessment Program (COAP) for Nontraditional Programs Meets a Traditional Accrediting Body" (Jonas); "Colorado State University--Progress and Change" (Thomas, Pares); and "Strategic and Academic Planning" (Clark, Scarlett). Several papers include substantial bibliographies. (MN)

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TABLE OF CONTENTS

Track A: Education for Diversity

Forms of Marginality: A Model for Seeing the Space Between Cultures as Positive
Phyllis L. Thompson 1

Growing the Circle: A Model for Diversity
Lee Francis 11

The Seamless Continuum: Education for Diversity College Programs for Persons with Disabilities and Persons on Public Assistance
Bonnie Prince 19

Interlinking American and Russian Adult Values: A Method for Educating the Adult Learner About Other Cultures
Charles Tichy 31

A Student's Journey Into Multicultural Education
Jacqueline Moorey 41

Track B: Anticipating the Future

From Shared Vision to Organizational Change
Anthony Corso 51

New Ventures for the Future: Implications for Higher Education
Tom Kennedy and Garth Johnston 61

Adult Education and Social Reform: The Centerpiece of Change in Higher Education
Steve Ehrlich 67

Experiential Learning and Social Change
Richard M. Ashbrook, Gary L. Smith, and Diana McGary 79

Education for What Kind of Diversity? Understanding the New Immigration
David W. Stewart 89

The Quality Circle: How In-Depth Citizen Education Programs Can Create Quality in Alternative Institutions of Higher Education

Linda Handelman 99

Track C: Thinking About Teaching

Participation in Learning and Social Change: A Key to
Alternative Adult Education
Peter Park and Barbara Rusmore. 111

Paideia: Seminars Promoting Critical Thinking, Reading
and Writing Skills
Patti Levin-Brown, Susan Yarbrough, Edythe Abdullah,
and Paula Miller 115

Adult Students, Pedagogy, and Community Service
Cheryl Armon 121

Assessing Mother Learning
Patricia Y. Pisaneschi 131

Mitigating Disciplinary Half-Life by Infusing Continuous
Quality Improvement Principles in Adult Higher Education
James H. Browne with Loretta E. Mondragon
and Gary L. Goodman 139

Transforming the Combination of Jobs and Part-Time Study
Into an Educational Asset for Both Students
and Employers
Merl Baker 149

Track D: Understanding Our Students

Salvaging the Self-Concept; Using Personhood Awareness
to Actuate the Adult Learner
Roger C. Wilbur 159

High Brows and Low Brows: Differences in Recipients of
Nontraditional Liberal Arts and Traditional
Professional Degree Programs 169

Evidence of Empowerment: Students as Change Agents
Mary Adams and Ann Steele 179

Adult Students Report What Enabled Them to Complete a
Non-Traditional Undergraduate Program
Diane Ganiere, Ann Larkum, and Margaret Sizemore 195

Surveying Students: Two Case Studies
David Fritz 205

Successful Stopouts
Patricia Y. Pisaneschi
and Ellen G. Hawkes. 207

Cooperative Learning: Benefits to Students and Programs
Gary Durfee, Sue Fishman, and Joyce Woodruff 217

Track E: Transforming the Learner's Experience

The Transformative Power of Self Assessment
Catherine Marienau 227

Examining The Development of Conceptual Frameworks From Three Perspectives
Joanna Meyer and Peter Meyer 237

Supporting the Growing Edge: Student Self Assessment and Adult Development
Kathleen Taylor 247

Introductory Experiences for Adult Learners: Comparing Philosophy, Practice and Outcomes at Differing Institutions
Margaret Gordon and Sandy Turner 257

The Adult Learner as Informed(and Transformed) Practitioner
Caroline L. Bassett 267

Special Sessions: Managing Institutional Change

Deliberation and Diversity:
Understanding Theory and Practice
Robert H. Mckenzie 275

Quality, Quantity, and Surviving Under Financial Stress
James A. Bell and Kevin Kearney 285

A Comprehensive Outcomes Assessment Program(COAP) for Nontraditional Programs Meets a Traditional Accrediting Body
Peter M. Jonas 295

How a Traditional University is Changing to Accommodate a Nontraditional External Degree
Dick Thomas and Armando Pares 305

Strategic and Academic Planning: One Institution's Experience Initiating and Managing the Processes
Robert D. Clark and Cynthia Scarlett 309

FORMS OF MARGINALITY:
A MODEL FOR SEEING THE SPACE BETWEEN CULTURES AS POSITIVE

Phyllis L. Thompson
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Nobody loves a genius child.

Can you love an eagle
Tame or wild?
Wild or tame
Can you love a monster
Of frightening name?

Nobody loves a genius child.

Kill him -- and let his soul run wild!

Langston Hughes wrote the poem "Genius Child" in 1936 when he was 34, vividly expressing how many creative people feel in American culture -- marginal, to say the least. Yet Hughes is far better known for a quite different vision of his own place in the world: "I, too, sing America," he wrote in poems about Black lives in the ghetto and the South. "I am the darker brother. . . . I, too, am America" (Rampersad, 1986).

Although marginality is commonly considered undesirable, both by marginals and by the societies in which they live, Hughes is seldom portrayed by biographers or in his own writings as deeply alienated. He is considered a positive contributor to the Harlem Renaissance of the 20's, an effective voice against racism for much of his life, and is called "a swell guy" by a surprising range of people (Rampersad, 1986). This paper will bring together models of transition and marginality from intercultural communication to argue that Hughes' ability to face difficult truths about his place in the culture squarely and still act constructively may be a direct outgrowth of his being marginal.

A definition of cultural marginality

For this explication, I will use a narrow definition of marginality:

> A cultural marginal is someone who has undergone both psychological disintegration and reintegration in the context of a second culture.

As a result of this experience, cultural marginals know at a deep psychic and emotional level that culture is a construct. They have seen and experienced that things which are "absolutely" disgusting in one culture (say, spitting on the floor in the US) can be "absolutely" routine in another (as is spitting on the concrete floors of China). They know undeniably that there are no cultural absolutes and that the members of a culture help construct culture with every action.

The important features of this definition are:

** The marginal has experienced both disintegration and successful reintegration of the personality. Many travellers in other lands either avoid disintegration by insulating themselves from unsavory differences in the new culture, or they disintegrate and escape home before reintegration can occur (as did Hughes his first time abroad).

** Reintegration occurs in the context of a second culture. Many authors (e.g., Peter Marris, Loss and Change, 1975) demonstrate how any major change involves elements of self-loss and self-redefinition. While such realignments can demonstrably increase self awareness, they do not necessarily heighten cultural awareness. Only the experience of successfully operating within two different cultural value complexes teaches the lessons that lead to the unique problems and potentials of cultural marginality.

** Most "deviants" within a culture are not cultural marginals. In his book Stigma (1963), Erving Goffman discusses how anyone from the deformed cripple to the obviously poor can at some time be stigmatized as an inconvenient deviant from cultural norms. Most individuals are not able to choose when they play the stigma role and when they play normal, because stigmas are culturally defined and enforced. (Goffman discusses how "passing" as normal fits the stigma pattern.) Goffman's deviants are called in common parlance "marginal," but they do not qualify under this definition.

** On the other hand, cultural marginals are often considered deviant by "normal" members of the culture. This creates an interesting interplay, since stigmas are culturally defined, but cultural marginals have learned that there are no cultural absolutes. Therefore, normals can treat a marginal as deviant, but that does not mean the marginal will necessarily cooperate and enter into the stigma pattern of behavior. In fact, the ability to recognize the stigma pattern objectively and to choose whether to "play" normal or deviant or not at all may be one mark of the constructive marginal.

Marginality and attitudes toward difference

The key that opens the door between a "normal" perspective on culture and a marginal one is the attitude toward difference. Our defining and reassuring cultural values allow us to judge what is right and wrong, good and bad. But in a new culture, travellers who want to avoid being constantly affronted and who hope to adapt must learn to internalize the lesson that many odd behaviors are "not bad, just different." Adjusting cultural standards of right and wrong to a new context is a difficult emotional process which begins with a breakdown of the self.

The disintegration and reintegration of self referred to here are described by Peter Adler in "The Transitional Experience: An Alternative View of Culture Shock" (1975). He describes five phases in the transition from low to high "self- and cultural awareness," each characterized by a particular relationship with differences between the traveller's home culture and the new culture:

> Contact - The individual is still acting out of home culture values. Differences as well as similarities provide reasons for continuing confirmation of status, role and identity.
>
> Disintegration - Cultural differences cannot be screened out. Growing awareness of being different leads to loss of self-esteem. The individual experiences loss of cultural support ties and misreads new cultural cues; feels lost and confused.
>
> Reintegration - Differences are rejected and projected; the new culture is judged strongly and negatively. Negative behavior, however, is a form of self-assertion and growing self-esteem.
>
> Autonomy - Both differences and similarities are legitimized. The individual is socially and linguistically capable of negotiating most new and different situations, assured of the ability to survive new experiences.
>
> Independence - Social, psychological and cultural differences are accepted and enjoyed. The individual is capable of exercising choice and responsibility and able to create meaning for situations.

By moving through all stages of this process, individuals learn experientially several things, says Adler: They learn that the values, attitudes, beliefs and norms of every culture form an internally coherent whole. Therefore, no culture is inherently better or worse than another because each forms a "unique system for dealing with the question of being." New marginals have also learned at a deep level that every person is to some extent culture-bound, deriving "some sense of identity, some regulation of behavior and some sense of personal place in the scheme of things" from the surrounding culture.

None of this is especially comforting news. In every culture, marginals who now feel deeply that "no culture is inherently better or worse" are surrounded by people who are sure their group is better than all others. Internally, also, marginals struggle to reconcile their awareness that every person is bound and defined by surrounding culture with their knowledge that they have been "bound" and defined in very different ways by the cultures they have experienced. Marginals face a deep human bias against change and the strange. This is a bias they used to share. They have struggled through their own human bias and now accept and enjoy difference, but they find that this makes them irreconciably different from difference-fearing neighbors in every land.

Encapsulated versus constructive marginals

Janet Bennett in her article "Cultural Marginality: Identity Issues in Intercultural Training" (1993) describes two profiles that commonly result among cultural marginals:

Encapsulated Marginal	Constructive Marginal
Dis-integration in shifting cultures	Self-differentiation
Loose boundary control	Well-developed boundary control
Difficulty in decision-making	Self-as-choice-maker
Alienation	Dynamic-in-betweeness
Self-absorption	Authenticity
No recognized reference group	Marginal reference group
Multiplistic	Commitment within relativism
Conscious of self	Conscious of choice
Troubled by ambiguity	Intrigued by complexity
Never "at home"	Never not "at home"

Although much of the terminology used here is technical, the general contrast is clear: When absolutes disappear, encapsulated marginals feel that choice becomes impossible; in the same existential situation, constructive marginals feel they have more control over choices. Which kind of marginal was Hughes? Did he wander wondering "who am I this time?" and feel that "anything goes" in a world without absolutes? Or was he comfortable with a shifting role between cultures where choice was his responsibility?

A marginality questionaire

Synthesizing the models presented by Adler and Bennett, we can examine Hughes' life for signs of encapsulated versus constructive marginality.

1. Did Hughes have an intercultural experience involving both disintegration and reintegration?

Yes; more than one. His most dramatic disintegration occurred when he was 17 in Mexico. His father was a nigger-hating, money-loving American Negro who had made his place in Mexico and ordered young Langston to learn bookkeeping at his house in Toluca. "Most of the time I was depressed and unhappy and bored. One day. . .I put the pistol to my head and held it there, loaded, a long time. But then, I began to think, if I do (this), I might miss something." Hughes stopped eating, became sick and soon returned to his mother's in Cleveland. A year later, he came back to Mexico, dealt with his father more directly, and then completed the stages of transition by making his own way in the country for a year as a writer and English teacher (Hughes, 1986a).

His second big shock came a year later in Africa. "'Our problems in America are much like yours,' I told the Africans, 'especially in the South. I am a Negro too.' But they only laughed at me and shook their heads and said, 'You, white man! You, white man!'" For six months, Hughes absorbed the confusing realities of Africa, colonialism and ship life. Then he returned briefly to the US where Countee Cullen said he looked like a "virile brown god," and two months later he shipped out on another freighter to Europe where he worked and starved (primarily as a dishwasher in a Paris nightclub) for eight months (Rampersad, 1986).

2. Does Hughes seem able to set boundaries and make conscious choices grounded in a self-constructed value system, or does he seem open

to a shifting array of suggestions and values dependent only on external context?

Upon seeing rigid Negro exclusion (e.g., from theaters and restaurants) in Washington, D.C., "I asked some of the leading Washington Negros about this, and they loftily said that they had their own society and their own culture -- so I looked around to see what that was like. To me it did not seem good, for the 'better class' Washington colored . . .drew rigid class and color lines within the race against Negros who worked with their hands, or who were dark. . .and had no degrees" (Hughes, 1986a).

3. Does Hughes show an awareness and acceptance of his role as choice-maker in difficult situations, or does he seem to feel lost and self-focussed when surrounded by conflicting options?

"In Washington I didn't have a good time. I didn't like my job (as proofs editor for Dr. Carter G. Woodson of the Journal of Negro History), and I didn't know what was going to happen to me, and I was cold and half-hungry, so I wrote a great many poems. . . . When I got through the proofs, I decided I didn't care to have 'a position' any longer, I preferred a job." He took a job as bus boy in a hotel "although there was no dignity attached to bus boy work in the eyes of upper class Washingtonians who kept insisting that a colored poet should be a credit to his race" (Hughes, 1986a).

4. Does Hughes have a positive attitude toward complexity, or does he consider it rather a confusing and alienating sort of ambiguity?

Hughes' short stories form one of the best collective answers to this question. He presents sympathetic portraits of people of many colors, cultures and classes -- black, white, American, African, Mexican, Chinese, British. His characters are complex and human, no matter what their color. A dignified white man from Virginia and a tired black Baltimore woman equally represent compassion and generosity in "Breakfast in Virginia" and "Thank You, M'am" respectively. A prejudiced white "lady" and a black acting troupe both illustrate ways humans lie to themselves in "Tain't So" and "Trouble with the Angels." "Who's Passing for Who?" shows racial game-playing from all sides. (Hughes, 1963)

5. Does Hughes seem comfortably "at home" both in the space between cultures and in a wide range of other settings, or does he always seem unhappily preoccupied with his difference?

"How still it was in this old, old city of Paris in the first hour of the New Year. The year before, I had been in Cleveland. The year before that in San Francisco. The year before that in Mexico City. The one before that at Carmel. And the year before Carmel in Tashkent. In the Soviet Union I was a visitor. In the midst of a dreary, moral-breaking depression in America, I lived in a bright cottage at Carmel with a thoroughbred dog and a servant. In the Civil War in Spain, I am a writer, not a fighter. But that is what I want to be, a writer, recording what I see, commenting upon it, and distilling from my own emotions a personal interpretation" (Hughes, 1986b).

This passage was written when Hughes was in his early 50's, and for its full relevance to this question must be linked with his comfort with and acceptance of his position and companions as a bus boy/writer, as crewman on freighters, and as kitchen boy in Paris.

Supporting constructive marginals

Living on the margins of culture is not easy. Misunderstandings and questions of motive come from outside and in. In alternative education, we encounter marginals more often than traditional schools do. Many of our students, staff, and faculty are already marginal, and for others, involvement with alternative college education may make them so. In either case, it is a service to both marginals and society to help them find ways to experience marginality as constructive.

Bennett's article includes several suggestions for helping encapsulated marginals develop their constructive potential and for supporting constructive marginals. Developing the hidden potential of encapsulation, she says, is largely to help "lost" marginals develop critical thinking skills. (She cautions that educators should be aware that individual development can vary, not only with personality, but also with types of marginality; she includes a bibliography of recent work on identity development among different groups. Bennett, 1993.)

Supporting constructives can be much easier -- often as easy as naming the qualities they embody and introducing them to other constructive marginals. Another intercultural trainer, Milton Bennett, describes a workshop where Indochinese case workers felt misunderstood by both their Indochinese clients and their North American colleagues. When workshop leaders suggested that the caseworkers "were experiencing marginality, and that such a position could be used constructively, . . .subsequent discussion and feedback well after the workshop indicated that this was a new idea. . .and that the label itself was helpful in their more comfortable acceptance of a marginal cultural mediating role" (Bennett, 1986).

For the world at large, the prospect of a growing population of flexible, authentic, constructive individuals who feel at home everywhere is a grand dream. As Langston Hughes said, "All progress that human beings have made on this old earth of ours grew out of dreams. Hold fast to dreams," he urged, but reminded us that this is no easy task:

> Well, son, I'll tell you:
> Life for me ain't been no crystal stair.
> It's had tacks in it, and splinters,
>   and boards torn up,
> And places with no carpet on the floor --
> Bare.
> But all the time
> I'se been a-climbin' on, and reachin'
>   landin's, and turnin' corners,
> And sometimes goin' in the dark
> Where there ain't been no light.
> So, boy, don't you turn back
> Don't you set down on the steps
> 'Cause you finds it kinder hard.
> Don't you fall now --
> For I'se still goin', honey,
> I'se still climbin',
> And life for me ain't been no
>   crystal stair.

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GROWING THE CIRCLE:
A Model for Diversity

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The people of the Sovereign American Indian Nations and Tribes have long practice in educating for diversity. For example Cannasetego (an Onondaga elder) replied on June 18, 1744, to an invitation from the Commissioners from the colonies of Maryland and Virginia. They had requested the elders to send the young men of the sovereign Nations to William and Mary College. The elder replied as follows:

> *We know that you highly esteem the kind of learning taught in those Colleges; and that the Maintenance of our young Men, while with you, would be very expensive to you. We are convinced, that you mean to do us Good by your Proposal and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our young People were formerly brought up at the Colleges of the Northern Provinces: they were instructed in all your Sciences; but when they came back to us, they were bad Runners, ignorant of every means of living in the wood...neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing.*
>
> *We are, however, not the less oblig'd by your kind Offer, tho' we decline accepting it; and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education, instruct them in all we know, and make Men of them.*

For centuries, the elders and leaders of the Sovereign American Indian Nations and Tribes have advocated educating for diversity to our non-Native relatives. A major problem in educating for diversity has been in developing a useful model that can be applied in a variety of contexts among diverse communities. A viable model also must be easy to implement.

Wordcraft Circle is a visionary effort that may well prove to be the forerunner of an effective alternative in educating for diversity. It is a new approach for responding to place-bound adults in search of intercultural perspectives. More important, educators can apply the model in a variety of contexts among diverse communities and interests.

My entry into the arena of alternative education occurred in the early 1970s. It was in 1972 when the **Marland Report** was released which carefully delineated the problems facing Native American students in secondary and post-secondary educational institutions. What continues to be true today, twenty years after the release of the **Marland Report**, is that the nurturing of Native American student's intellectual development is still being neglected by educational institutions throughout the United States. Among the extensive findings in a more recent report, **Indian Nations At Risk: An Educational Strategy for Action** (1991), Native students

- *Lack the opportunity for development of quality writing skills;*
- *Lack Native role models to teach writing from a Native perspective which incorporates cultural and spiritual values held by all Native people which we Native people believe are critically important for a productive society and for an individual's well being;*
- *Lack opportunities for Native parents and communities to actively participate in the learning experience.*

Given the dismal findings in both reports, a visionary strategy, or alternative educational model, which would productively impact Native students becomes all the more urgent.

After the release of the **Marland Report**, I began thinking about the problems facing Native students in successfully attaining their formal educational goals. As I reflected on my experiences as a high school student, I clearly remembered when I excelled in school. I particularly remembered two people of my Sovereign Tribe who took special interest in my educational success. Their unconditional belief in my ability to succeed in school was the key to my not dropping-out of high school. I wondered how it would be possible to create the same kind of situation for other Native students.

Years later, while attending the university in pursuit of my BA and MA degrees, I held several university administrative positions. In these positions I was responsible for recruitment and retention of *minority* students. During that time, I developed several strategies that, in my view, productively impacted the lives of the students. The strategies I designed and implemented dramatically improved recruitment rates and significantly reduced the drop-out/stop-out rates among the non-traditional student population.

In formally evaluating my strategies, it became clear that the recruitment and retention rates were due to one person being passionately involved with the students. That person was moi! And while I felt good about being able to "be there" for the students, I kept thinking about all the other students who attended other educational institutions. They were still dropping-out or stopping-out. I was convinced there had to be a way to impact students across the United States in much the same way I had been impacted. It wasn't until 1992 that the opportunity presented itself.

In July 1992, an historic gathering of over 350 Native American writers took place at the University of Oklahoma in Norman, Oklahoma. Attending the ***Returning The Gift Festival*** were Native writers such as Pulitzer Prize winner N. Scott Momaday (*Kiowa*) and Leslie Marmon Silko (*Laguna*). At the final plenary session of the ***Festival***, beginning, emerging, and established Native writers were invited to participate in a *sort of a mentoring* project by "signing-up" or contacting the organizer, Lee Francis. My long search for a way to impact students finally came into focus.

From those first few (less than ten) Native American beginning, emerging or established writers, the visionary effort has grown to over 120 participants in less than 12 months. Of the Apprentice or student participants, 20% are currently attending high school, 18% are undergraduates in college and 17% are currently in master or doctoral degree programs. The most significant fact is that 45% of the Apprentice (student) participants have completed their formal educational programs. And while a small number received BA or BS degrees, most did not continue beyond high school. The point is that in less than one year **Wordcraft Circle** has grown dramatically. In my view this growth can be traced to successful implementation of four essential elements.

Before examining the elements related to the visionary effort referred to as **Wordcraft Circle**, it is important to address why **Wordcraft Circle** is proposed as a model in educating for diversity.

Among the people of the Sovereign American Indian Nations and Tribes educating for diversity is a way of life. That is because there are currently more than 450 different Sovereign American Indian Nations and Tribes (including Alaska Natives). Growing up in the southwest, I learned the ways of the *Navajo*, the *Hopi*, the *Cherokee* and others. We had many beliefs, values and attitudes in common. We also had many beliefs, values and attitudes which we did not hold in common.

What a majority of my non-Native relations (i.e., not American Indian) fail to understand are the intercultural dynamics among Native people. While the larger American society lumps people of the Sovereign American Indian Nations and Tribes under an all-purpose umbrella of *Indians*, Native people are not all the same. I am from a Sovereign Tribe located in the southwestern United States (New Mexico) which is called *Laguna* or *Laguna Pueblo*. The people of *Laguna* (myself included) are as different from the *Pawnee* or *Navajo* people as Chinese are from Japanese. For Native people, educating for diversity does not mean emphasizing differences which divide.

Parenthetically, Cannasetego's remarks that *...you, who are wise must know that different Nations have different Conceptions of things...* is as salient today as it was more than 200 years ago. That is, by educating for diversity or understanding that *different Nations have different Conceptions of things*, the larger social good is enhanced. Consider, for example, what Indian-White (or Native/non-Native) relations might have been in the subsequent centuries (1776 through 1993) had the Commissioners accepted the offer of the Onondaga elder. Instead of the holocaust suffered by the people of the Sovereign American Indian Nations and Tribes at the hands of their non-Native relations, perhaps the people of the United States would have had strong productive relationships with the people of the Sovereign American Indian Nations and Tribes.

The point is that participants in **Wordcraft Circle**, both Mentors and Apprentices, are from over 80 different Sovereign American Indian Nations and Tribes. As National Director of this visionary effort, I *match* Mentors (or established Native writers) with Apprentices (beginning or emerging Native writers) from diverse Sovereign American Indian Nations and Tribes.

Preliminary anecdotal evidence suggests that both have benefitted. Comments from Apprentices and Mentors such as *I wasn't sure if working with* < Person X > from < Nation or Tribe > *would be productive. But after communicating with* < Person X > *I have learned a lot about* < Nation/Tribe > *even though we have always been traditional enemies...* and *I've learned so much about* < Nation/Tribe > *because my* < Mentor /Apprentice > *is from that* < Nation/Tribe. > ....

Thus, in my view, **Wordcraft Circle** is an appropriate model for those who choose to do *things differently and doing them better for a larger social good* (*Adult Learning and Social Change - Call For Papers brochure*) in educating for diversity.

The elements which have led to **Wordcraft Circle**'s continued growth and success are easy to implement and can be applied in a variety of contexts among diverse communities. Each element will be presented and briefly discussed in turn.

VISION

The first and most critical element for any proposed endeavor in educating for diversity is having a vision. That is, identifying the problem and envisioning the ideal way to resolve the problem. For example, the problem among Native people is the lack of opportunity to develop writing skills which are critical in this information age. Interwoven within the overall problem is the lack of Native role models to teach writing to beginning and emerging Native writers as well as the lack of opportunities for Native parents and communities to participate in the learning experience.

The Vision is for there to be as many Native role models as needed to help beginning and emerging Native writers develop their writing skills and to involve Native parents and communities in the learning dynamic.

ACTION PLAN

The second element is to write an action plan which brings the vision into pragmatic reality. That is, to create a document that focuses on practical matters. This means that all internal and external objections to the vision are answered in the action plan. There are thousands of people eager to point out how something is impossible or cannot be done. We have all been guilty of the same behavior at some time or another. More important, most Americans have been socialized into focusing on the negative rather than the positive. What this means is that the strongest objections often come from within us.

Some of the more common objections include: (1) lack of money, institutional support, or other resources; (2) lack of time to implement the proposed vision; (3) lack of interest by potential participants or target population; (4) unwillingness to devote free time and/or energy to bringing the vision into pragmatic reality. These objections must be the basis for the action plan. For example, in writing the action plan for **Wordcraft Circle**, I accepted as fact that there was no money, institutional support or other resources to bring the vision into reality. I also accepted at the outset the lack of interest by potential participants in the vision. Finally, I accepted the fact that I was hesitant in devoting my minimal free time and energy to a vision which had little hope of becoming a successful reality. Keeping all these objections in mind, I wrote the action plan or proposal. One of the major measurable goals was to recruit 40 Mentors and 40 Apprentices. That goal was reached within 6 months.

SETTING PRIORITIES

The third critical element is setting priorities. The answer to the old question of which came first, the chicken or the egg, is as old as the question: proto-chicken. Obviously, without participants the vision would remain a pipe-dream and never become reality. The first priority was to let Native writers know about **Wordcraft Circle**. This was accomplished by *piggy-backing* onto an ongoing program. I asked if I could include a flyer about **Wordcraft Circle** in their mailing. They agreed and the only cost was for duplicating 300 flyers at 5 cents each (300 X .05 = $15.00). I decided that $15.00 was the price of a carton of cigarettes and was worth the investment. I spent the $15.00, the flyers were included in the mailing, and the rest, as the old cliche goes, is history.

HAND-HOLDING

The forth, and I believe the most important, is what I call hand-holding. Basically it's about being actively involved in the lives of the individual participants. This means calling them on the telephone to *visit* or *touch base*. It means responding immediately to their telephone calls or letters. In other words, taking time to care and *be there* for the participants.

At the same time, hand-holding means thinking of ways in which the participants can become active partners in making the vision stronger. To that end, I created a National Advisory Caucus and appointed 16 participants to serve for one year. Not one person that I asked to serve on the National Advisory Caucus refused. I maintain regular telephone contact with all of the Caucus members and ask for their views on a host of issues focused on **Wordcraft Circle**'s continued growth and success. There are a number of other strategies which I have implemented. The constraints of this paper, however, preclude me from describing them.

Implementation of the four elements (VISION, ACTION PLAN, SETTING PRIORITIES, and HAND-HOLDING) can be applied in a variety of contexts among diverse communities. More important, the financial and human resources somehow seem to be there. For example, because of all that had been accomplished without financial or institutional support, a private foundation recently awarded **Wordcraft Circle** a sizeable grant. Other foundations have inquired about our vision and have expressed interest in funding **Wordcraft Circle** activities.

Finally, my reason for working so long and hard in bringing the vision into pragmatic reality has been well worth the effort. Again and again the participants have written or called to tell me what a difference their Mentor has made in their lives. Apprentices have informed me (in person, by telephone, or in writing) that they received their high school diplomas, BA or MA or Ph.D degrees and that their Mentor was helpful to them *in more ways than just writing.*

Equally important is the number of participants who had completed their formal education that have written or called to tell me that they are *going back to school to learn more about writing and other things too...* because *of the conversations with my Mentor...* And while these anecdotal examples are important, specific criteria for *measuring success* must be established at the start.

For **Wordcraft Circle**, the measure is the number of writings the Apprentice submits and has published in a one year period. Within ten months since **Wordcraft Circle** *officially* started, more than 68% of the Apprentices have had their writings published in anthologies (such as **Earth Song, Sky Spirit** edited by Cliff Trafzer and published by Anchor Books, NY), journals (such as **CALLALOO**, the prestigious African American Literary Journal edited by Charles Rowell and published jointly by the University of Virginia and Johns Hopkins University), literary magazines (such as *The Turtle Quarterly* edited by Millie Knapp), as well as in **Wordcraft Circle**'s publication, *The Moccasin Telegraph*.

Success? You bet. And you can also bring your vision into reality. All that is necessary is to do it! **Wordcraft Circle** is a model in educating for diversity. We began with Native beginning, emerging, and established writers. Now we have expanded to include our non-Native relations in the circle. And while our participants are place-bound, they are connected to the larger world through the mentoring process. That is, Mentors and Apprentices are not only from different Sovereign American Nations and Tribes, they are also matched with another individual who lives and works somewhere else in the United States. The only cost to the Mentor or Apprentice is for a stamp or telephone call.

Has the effort been worth it? For me the answer is an unreserved yes! That's because I have a *passion for doing things differently and doing them better for a larger social good.* (*Adult Learning and Social Change - Call For Papers brochure*).

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The Seamless Continuum: Educating for Diversity
College Programs for Persons with Disabilities and Persons on Public Assistance

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Overview

As the nation moves toward two socio-economic agendas, creating diversity in its work force and recovering its economic balance, colleges and universities face two almost contradictory tasks. They must educate persons who traditionally have been excluded or underrepresented in both higher education and the work force. At the same time, they must respond to demands for quality in workers' skills and for economic accountability in the outcomes of education and training. If nontraditional groups which represent the missing diversity are to enter higher education environments that are essentially foreign cultures to them, master the college experience and eventually become successful employees, they must be provided with a continuum of integrated personal development along with the occupational skills and general knowledge usually expected of higher education. For nontraditional groups, integrated personal development is not an optional or idealistic add-on, a kind of elective appended to their curriculum to advance them on an adult development scale or assure that they are "well-rounded" when they graduate. Instead, it is a survival mechanism, a basic necessity, without which students of disenfranchised backgrounds are likely to succumb to the daily assaults on their self-image, confidence and ultimately their capacity to accomplish the occupational learning they need for future employment.

Hocking College, in the rural Appalachian region of southeast Ohio, has developed, over the last three years, two related programs of outreach, instruction, student support and linkages to the work place for two groups who lack easy entrée to the work place and therefore have high potential for failure: persons with severe disabilities, and persons on public assistance. Comparing these programs offers insights, not only into practical ways such programs may be developed, but into how such disenfranchised persons attempt to access the social mainstream, and how society views such populations and their bid to participate in traditional American life. This analysis suggests the kinds of responses which must be implemented to assure a successful transition to employment for persons from underrepresented groups because of their lack of "fit" with the "normal" society.

Hocking College's Accent program, implemented through a research and demonstration grant from the Social Security Administration from 1990 to 1993, brought persons receiving Social Security Disability Income to the campus for assessment and short-term job training, a job practicum with employers in the community, and eventually permanent job placement, sometimes after continuation beyond short-term training to complete an associate degree. Like most persons on SSDI, these participants had worked previously and then had acquired a disability judged sufficiently "severe" by SSA to qualify them for long-term disability benefits. They participated in Accent voluntarily with the goal of being retrained and returning to work. A research study concluded in July, 1993 (Prince, Philips-Carmichael and Forbes-Shaner) analyzing the outcomes of Accent has produced insights into how components of this program support the goals of achieving employment for disabled persons.

Hocking's Options program for low income persons was developed with the college's Perkins Basic grant (federal funds accessed by each state for vocational-technical education) as a response to Ohio's decision in 1991 to terminate "welfare" benefits for General Assistance recipients for six months out of every year. Ohio's decision, presented as a budgetary necessity at a time of financial distress, saved taxpayer money at the expense of persons barely able to subsist on their $100 per month G.A. benefits (plus Food Stamps and Medicaid). It threatened to put G.A. recipients on the streets to survive on their own or in homeless shelters. Contrary to the myths about "able-bodied persons who don't want to work," these persons largely lacked the occupational skills, employment experience and savvy to find a job. Options currently enables persons having exceptionally low income, including those receiving General Assistance, Food Stamps, non-JOBS AFDC funding, unemployment and other public benefits, as well as those who are off General Assistance for six months, and those who simply "fall through the cracks" and do not qualify for any public system, to enroll and participate in college learning which will eventually lead to employment. While a formal research study of Options will begin in the fall of 1993, a less formalized analysis has been made which is used here.

Outsiders in the Work Place

From a theoretical perspective, the critical issues faced by underrepresented persons as they attempt to access higher education and the work place suggest a dissonance with prevailing paradigms of organizations and the individuals who are employed in them. The current concept of organizational culture serves as a model for understanding employment environments and how individuals function within them. In this framework, organizations are seen not as merely input-output systems in which mission, objectives and assignments are "managed" for outcomes of profit, product or service, but as the "more expressive social tissue around us which gives those tasks meaning" (Pettigrew, 1979, p. 574). Deal and Kennedy (1982) who made "culture" a household word for organizations, noted that corporate values were the "bedrock of any corporate culture . . . a sense of common direction for all employees and guidelines for their day to day behavior" (p. 21). In this context, individual employees are seen as more than mere job holders in a formal hierarchy, performing functional tasks. Analysts have examined the relationship between individual workers' sense of personal identity and the organizations for which they work (Strauss, 1959; Van Maanen, 1979; Louis, 1983, for example). Workers, in their view actually become participants in and purveyors of the organization's culture, making that culture come alive on a daily basis through their performances, interactions and language. They share membership in an organizational social group which, in turn, defines them. Simultaneously they derive their own personal identity from this fabric of give and take. Goodman (1985) noted that "the nature of formal work organizations, in which most people spend a major portion of their adult lives, plays an important role in our socialization. . . . Organizations affect our sense of competency, and thus our identity, through feedback given by supervisors: salary increases, reprimands, memoranda of praise, etc." (p. 112).

If one accepts this paradigm of individual-organization interrelationship, the dilemma of persons who traditionally have not participated in the work place deserves special attention. Removed from the world of employment, disenfranchised groups lack not only the wherewithal for personally derived income and financial independence; they are excluded from one of society's most fundamental sources of identity and contribution --the work place culture. By being outside daily involvement with the world of work, they do not participate in its interactivity, nor derive a sense of self or meaning from it, nor share in the making of organizational culture. From an employment preparation point of view, having not actively or regularly participated in that culture in the past, they may not be good prospects for succeeding in the work place once they do gain access, if they attempt to enter with only their technical skills in place.

More importantly, persons with disabilities and those on public assistance not only have minimal participation histories, they also face organizational environments where biased attitudes and discriminatory practices which deliberately exclude them or create an ambiance of negativism about them prevail. Eleanor Holmes Norton, Representative to Congress from the District of Columbia, testified to Clinton's Welfare Reform Task Force that "prejudice against people on welfare is functional equivalent of racial prejudice, circa 1920, even if the person is well prepared now and may even have a work history." She noted that finding jobs for many recipients will be extremely difficult because of "sheer bigotry" as well as the weak economy. The Task Force was warned about the impact of stereotypic labels such as idle, stupid, shiftless, and welfare queens, as they seek methods of implementing Clinton's goals of subsidizing public assistance recipients for a maximum of two years before requiring them to obtain jobs (Associated Press, August 20, 1993). Such ambivalence reflects a more general inconsistency by public officials in some states who both desire public assistance recipients to find competitive employment, yet obstruct the use of federal funds for job training through the higher education (Blumenstyk, 1992). Similarly, reservations about legal and civil rights to employment continue to threaten persons with disabilities. While many studies indicate a growing acceptance of such persons once they do gain access to the work place (Levy, et. al., for example), Satcher and Hendren (1992) found, in a survey regarding stipulations of the Americans with Disabilities Act of 1990, that employers were less likely to agree with the access to employment sections of A.D.A. than with those pertaining to access to transportation, telecommunications, public services and accommodations. They write that this finding "may mean that employers believe that persons with disabilities should have legal protection from discrimination as long as this protection does not extend to the employment community" (p. 16).

Shaping the Continuum

Integrated Personal Development. It is this concern which has supported the integrated personal development design of both the Accent and Options programs at Hocking College. The concept of "integration" is applied to several contexts: integration between participants' past, present and future circumstances and locations; integration between self and the world of education or employment; integration between basic living needs and educational or work experience; integration between personal-social and academic-educational pursuits. Each college program attempts to achieve a "seamless continuum" of integrated and overlapping components, in the belief that, much more than the typical college student, these students are at great risk of failure leading to precipitously dropping out or eventual attrition if they encounter abrupt or discontinuous experiences that are personally disconfirming without some sort of fortifying transitional assistance. From a wider view, building a continuum of supports systems can bridge their movement from the status of outsiders into the culture of the organizations where they will become employed. The goal is to simulate in the college environment the characteristics of the future work environment that will occur with successful employment: holding a steady job, for pay when possible; developing images of oneself as a confident, effective employee; sharing with and learning from peers who have similar backgrounds; functioning in a work-like organizational structure with a hierarchy, supervisor, daily expectations for performance and feedback; experiencing security regarding basic living needs; building and documenting a reliable base of skills and knowledge that are relevant for one's future job search. How are these concepts translated into tangible college programs?

Maximum Support. First, students establish a vision or career goal for themselves, usually through career decision-making processes. Individualized assessment, career exploration in a career lab, and technology sampling by observing classes and labs and talking to faculty and other students are used. Simultaneously, each program automatically initiates and continues throughout participants' enrollment, extensive, customized support and problem-solving for personal living needs and finances, since these are the primary issues which cause dropping out or interfere with academic success. Each potential difficulty is resolved: tuition, textbooks and supplies, transportation to the college, food and housing, medical problems, family issues and daily cash flow needs. No resource is overlooked: regular state and federal financial aid, a college-funded tuition scholarship during the spring quarter when financial aid is often depleted, student employment (using federal work study, college employment and other sources of funds), public assistance and disability benefits, community agency support, and funds from the college's Social Security and Perkins grants when they can be used appropriately. Both Accent and Options programs are staffed with full-time advocate-coordinators who function like case workers, matching participants' individual needs with their tool box of strategies, sometimes utilizing available resources in amazingly creative ways that challenge the usual rules and expectations of both the college and external agencies. Support systems include a loaning library of textbooks which preserves regular grant funds for other needs, and constant negotiation with regional public agencies and community services for travel, food and medical funds. Without this individualized support, most participants could not sustain their enrollment, since these more fundamental issues would take precedence.

Symbolic Bridges. Second, the students are provided with symbolic bridges between themselves, their educational activities, and their future work. A key course designed for each group's entry enrollment period escorts participants from uncertainty about their previous circumstances into a comfort with the new college setting. Each course starts with a serious respect for their unique backgrounds, however these may support or hamper their pursuit of current and future goals. In Accent, participants developed a portfolio of life experience about themselves, including their previous work which often terminated with the onset of their disability. Options students, during their first quarter, usually prepare a short but substantive resumé detailing even the most humble of jobs, including simple college-based "learn and earn" work study jobs. Such documentation devices not only recognize individual worth, but provide a baseline for measuring participants' own future development both in job skills and personal achievement, when, for example, the resumés or portfolios are updated quarterly. Options participants are also assigned peer mentors-- current college students who, like themselves, have been on public assistance and who now are successful college students. An Options newsletter, written by the students, creates a peer network and shares images of accomplishment by recognizing both small and substantial stories of success among peers. For most participants, these are the first concrete symbols of a new self-definition which is substantially different from their previous identities. The extra time and energy taken by staff to organize and prepare such items are worthwhile since these strategies foster the integrated personal development goals of the programs.

Strategies for Enhanced Learning. The formal learning process receives similar personalized attention. A delicate balance is attempted that will assure "mainstreaming "in regular college classes whenever possible, while creating individualized learning enclaves to counter learning problems. Accent participants first received customized short-term training taking a certificate program developed from courses in an associate degree curriculum. Upon completion of these skills, they could proceed to conduct a job search, or they could continue as students, applying the credits earned in the certificate toward a full degree. Accent participants were virtually guaranteed almost any specialized instructional accommodation or support. These ranged from special class scheduling, professional tutoring and non-timed or oral test-taking to elaborate, one-on-one training in the use of voice-activated computer software. When feasible, accommodations in the classroom were developed to simulate accommodations needed in the work place. Options students usually enroll in full degree programs. They are monitored for academic success and provided instructional assistance when needed, including learning styles analyses, professional and peer tutoring, and schedule adjustments. Whatever else may be true, these participants are among the most fragile of all college students, with unexplained disappearances occurring despite the best efforts by program staff. Weekly review meetings held by Accent staff maintained a close scrutiny of the progress and problems of each participant. A similar system is being examined for Options participants, although the difference between monitoring 30 Accent students on a weekly basis and tracking over 250 Options students will be substantial.

Direct Work Experience. The most significant integrated personal development applications are those which link participants to the world of work, preparing them for the major transition they face to permanent employment. Different forms of pre-employment work place learning and job experience have been incorporated into each program.

Accent participants, as noted earlier, took an orientation course in which they developed a portfolio documenting prior learning and occupational goals. This course also included an understanding of legal rights and logistical issues faced by employees with disabilities, including the Americans with Disabilities Act, disclosure about one's disability in the job application process, and participation in a mock interview with a professional who was external to the program. The most valuable component of Accent was the culmination of college-based learning in an on-the-job practicum in a regular employment setting in the region for 70 hours spread over a two to three month period. Participants were matched with community employers who interviewed them, arranged a job in their companies related to participants' short-term training programs, supervised, and provided feedback and evaluation. These practicums, in addition to providing real job experience and a trial run for job accommodations in the work place, also nurtured participants' growing identity and self-confidence as an employee.

Options participants, in contrast, are provided, from the day they enter the college, an opportunity to take part in "Learn and Earn," a program of on-campus student employment in "work study" kinds of jobs, accompanied with enrollment in a one-credit course, Employment Skills, offered exclusively for Options students. The initial impetus for this Options program was to develop a means of providing personal cash for public assistance recipients who lacked the daily funds, assets and resources for being a college student. The added Employment Skills course, drawing Options students together weekly as friends and fellow students, institutes a level of analysis about the fundamental requirements of holding a job, and enables inexperienced participants to trouble-shoot problems they may have with Options staff. Like the outside practicums of Accent, the combined activities of the Options Learn and Earn program foster identification with employee roles and competence with work settings, again a part of the integrated personal development objectives of these programs. Anticipated for Options is an external job internship similar to the Accent practicum. However, first attempts to develop such placements met with community prejudice about persons on "welfare."

Outcomes and Implications for Future Implementation

What are the outcomes of these programs? In a formal study of Accent conducted to fulfill the research and demonstration grant for Social Security, 19 of the total 30 Accent participants who continued after assessment and enrolled in college courses were able to be contacted in a follow-up survey. Seven of these reported having had some form of employment for pay during the last 12 months of the project, about twice the rate of the four reporting work in an external group of 32 similar SSDI recipients (19 were recontacted) who were not part of the project but agreed to be recontacted from time to time (Prince, Philips-Carmichael and Forbes-Shaner, 1993). Two additional participants who were not employed were pursuing a full associate degree which eventually would lead to more permanent and better paying employment (four participants in the employed group reported both working and obtaining a degree; none of the comparison group had pursued any kind of education). Using either employment or degree pursuit as a positive outcome, 30% of all Accent participants (47% of those recontacted) who participated in college courses (including those who could not be contacted in the follow-up survey) had a positive outcome, while only 12.5% of the total comparison group did (or 20% of the recontacted comparison group). While the numbers who had positive outcomes may seem small, for a severely disabled population they represent a reasonable, even large, percentage (among the total group of 43 SSDI recipients Accent worked with, including those who only took part in assessment, two died and several had major health set-backs due to their disability).

A survey administered to both groups suggests underlying relationships between employment concepts and the impact of components of the Accent program on participants. At statistically significant levels, on survey statements related to Identification with the World of Work, both Accent participants and comparison group members had equally high levels of positive responses. They each apparently shared a similar general and idealized meaning for work and for themselves, a set of values that recognized work as "a very significant part of how I think about who I am"; noted their own "pride in the work I have done in the past"; and acknowledged their need for "being recognized for doing a good job." However, on statements measuring levels of Self-Image (feeling like someone important, feeling self-confident about employment prospects, and having a sense of personal accomplishment), Motivation to Become Employed (a variety of motivational issues about becoming employed), and believing one has acquired Personal Employment Potential (specific skills and training for seeking employment), Accent participants responded more positively at statistically significant levels. A similar study is forthcoming on the Options program, where participant backgrounds, program activities, and employment issues are similar in some ways, yet are also significantly different.

It appears that the Accent program not only resulted in tangible outcomes of employment and educational preparation which lead to employment, it did so by fostering personal development in participants, development that complemented job skills, yet at a level which produced fundamental personal change. That this change resulted in enhanced employment outcomes suggests that creating an integrated continuum of intensive personal assistance for basic living needs as well as academic assistance, plus temporary employment opportunities within the safety of campus-supported programs, can develop positive self-images which lead to permanent change for disenfranchised persons.

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Interlinking American and Adult Values: A Method for Educating the Adult Learner About Other Cultures

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Introduction

Having escorted hundreds of Americans, who had earned a baccalaureate degree, to the former Soviet Union (now contemporary Russia) I have been consistently impressed at how much the American adult learner desired to understand the Russian people. Educated Russians similarly stove to understand American culture. I found the majority of individuals - both Americans and Russians - had progressed to William G. Perry, Jr.'s Position 9 in his "Scheme of Cognitive and Ethical Development."

> This is how my life will be. I must be wholehearted while tentative, fight for my values yet respect others, believe my deepest values right yet ready to learn. I see that I shall be retracing this whole journey over and over - but, I hope, more wisely .*

Informally I realized that many adult Americans and Russians were at Perry's Position 9. To achieve a more formal understanding I conducted a conference in St. Petersburg Russia in which Americans and Russian with baccalaureate degree background participated in discussing their countries, and how they believed it was possible to become more participatory in their respective cultures.

This group of Russians and Americans did not wish a formal questionnaire, but preferred to discuss everything openly based on four issues. Many felt that a more direct communication would result if conclusions could be based on just a few questions. The group (fifteen Americans and fifteen Russians) agreed to discuss their countries based on the following four issues.

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* William G. Perry Jr. "Cognitive and Ethical Growth: The Making of Meaning." in Arthur W. Chickering and Associates, The Modern American College. (San Francisco: Jossey-Bass Publishers, 1981), p. 79.

1. In which characteristics of their country they took most pride.
2. Which characteristics of their country they found most disappointing.
3. Their recommendations for overcoming their disappointments.
4. The role of the individual in solving their country's problems.

The results were tabulated and discussed openly. What resulted was an open discussion about culture, cultural problems, international understanding, and respect. The participants were essentially discussing their own questionnaire and actively participating. This paper summarizes the results of the questionnaire, and analyzes the discussions which followed in the group based on the questionnaire summary. Final conclusions about applying the results of the events of the conference are also presented.

Summary of Questionnaire Responses

The table below compares the results of the questionnaire. The number providing similar responses is also given.

QUESTION #1 -- In Which Characteristics of your Country do you Take the Most Pride?

Americans	Russians
1. Opportunity to achieve as individuals. (9)	1. A rich literary, artistic and musical tradition. (12)
2. Concerns can be demonstrated and represented in local, state, and national government. (7)	2. A genuine appreciation of foreign cultures. (10)
3. Generosity for helping other nations. (5)	3. Ability to express new ideas. (9)
4. Local generosity at crucial times. (5)	4. Close family and friends. (9)
5. Defense of freedoms. (4)	5. A respectful people. (8)

6. Representation of diversity. (4)	6. A very articulate society. (8)

QUESTION #2 -- Which characteristics of your country do you find disappointing.

Americans	Russians
1 Violence. (13)	1. Too many power hungry officials. (11)
2. Lack of comprehensive health care. (11)	2. Tendency to think in extremes. (10)
3. Too structured -- lower classes remain lower classes. (9)	3. Accepting foreign ideas ahead of Russian ideas. (9)
4. Media -- makes news rather reports it. Too entertaining. (9)	4. Fear to openly voice opinion. (9)
5. Greedy characteristic of some personages and businesses. (8)	5. Lack of respect by leadership for common people. (8)
6. Self-centered (self-righteous) attitude. (7)	6. Large gap between economic policy and needs of people. (8)
7. Extreme dependence on automobile.(6)	7. Increasing violence.(8)
8. Insensitivity to those different.(6)	8. Declining quality of education.(8)

QUESTION #3 -- What are Your Recommendations to Overcome the Disappointments of #2?

Americans	Russians
1 Active programs to create more attitudes of respect for others.(14)	1. Education must regain top priority. (12)
2. Revamp health care.(11)	2. Forums to educate Russians on the extent of violence.(11)
3. Find Incentives to eliminate poverty. (7)	3. Russians must renew Russian national spirit and concern for each other. (11)
4. Create more institutions to bring people together. (6)	4. Russians must communicate their own poverty to each other.(9)
5. Revamp health care.(6)	5. Forums must be organized to fight (organized) crime. (9)
6. Forums to Demonstrate strong points of other cultures/countries. (6)	6. Strengths of Russian culture must be communicated internationally.(8)
7. Forum to objectively solve criticize and problems. (5)	7. Press and media must be allowed to present all ideas without fear of reprisal.(7)

8. More lower-level entry jobs to overcome poverty. (5)	8. Leaders must work directly to solve country's problems rather than make an international impression. (7)
9. Violence can be discouraged through more education and programs to combat poverty. (6)	

QUESTION #4 -- How Can the Individual Contribute to Overcoming Your Country's Weak Points?

Americans	**Russians**
1. Create new organizations to discuss problems. Individuals can apply for grants and contributions. (10)	1. Be creative at all times.(12)
2. Individuals should apply their rights more often. (9)	2. Directly and honestly state opinions about all issues whenever asked.(11)
3. Forums should address America as a society. (9)	3. Be diplomatic and respectful whenever presenting a new idea.(11)
4. Forums should respectfully ask Americans to look at themselves objectively to remove greed, violence, corruption. (8)	4. Be helpful even when being critical. (10)
5. Individuals should write more to the press criticizing the methods and style of the press and media. (8)	5. Discourage violence and crime at every opportunity. (8)
6. Individuals should be encouraged to join and become active in interracial, multicultural organizations and forums. (&)	6. Present both cultural strengths and weaknesses at international settings and forums. (7)
7. Individuals should attempt to express an informed opinion on all issues, not just on the ones that personally relate to them. (7)	7. Participate in as many internationally oriented projects as possible. (7)
8. Educators should begin teaching more seriously. Teachers should now stress that everyone is a a citizen of the world. (6)	

Preliminary Conclusions Based on Group Discussions

The results above were typed and shared with the Americans and Russians in the group. There were two sessions of one hour each. The discussions brought out areas of agreement and disagreement. However, after the second session both groups felt that they better understood the character of the other country. The following conclusions evolved from these discussions.

1. Both sides agreed that even though they live close to the twenty first century there have been inadequate forums for understanding the realities of other peoples both at home and abroad. Both nations share an unique situation in that dozens of minority groups live within the borders of the two countries. Yet, despite many material advances genuine respect for other cultures is lacking. Americans tended to blame this situation on a self-centered American citizenry. Russians felt that the polices of the previous Soviet Union and modern day Russia did not allow the Russian people to genuinely express their concerns for fear of censorship or some type of reprisal. Both groups felt that their countries did not fulfill the political rhetoric of their respective nations which for both nations emphasizes the need to respect others.

2. Russians were more emphatic in viewing the role of education. They felt that present day policies (initiating tuition, loan plans, loser salaries for professors) would distract from education. They believed that education is a serious matter and should never be turned into overbearing concerns for payments. Lower salaries would mean a lower caliber of professor. Americans did not emphasize the education of their people (no member of the group had a degree above BA or BS). These Americans felt that the America society had enough avenues to create forums and programs which could combat American deficiencies in knowledge and respect.

3. Russians emphasized more the value of culture. Reading and discussing works of literature were normal for them. Americans felt that American society was turning from reading and analyzing literature. They viewed this trend with

regret.

4. Americans felt that the greatest strength of the USA was in its freedoms. They felt that no matter how negative their professional, or personal life evolved they knew that they could rely on these freedoms for both inspiration and defense. Russians were skeptical about freedom. They felt that social institutions and government would always find a way to control the individual no matter how much rhetoric was given emphasizing freedom.

5. Both Americans and Russians felt that political officials, journalists, employers in their respective societies had too much of a tendency to work in extremes and not objectively at an issue. Often representatives would go from one extreme to another. The Russians are in a unique position to argue this point since they have experienced an ultimate change of extremes - from Communism to capitalism. However, Americans in this group felt that American organizations often change from one extreme approach to another if an advantage cam be gained financially. Americans believed that the press and media were good examples of this - often emphasizing a news event because of its extreme nature of representation rather than because of what could be learned from the news event about society, culture, etc.

6. Russians talked more about Russian culture, Russian traditions, the Russian soul, and all the factors that made up the Russian spirit. They felt that the respect for Pushkin, Dostoevsky, Solzenitsyn, Tchaikovsky, Repin, etc. may soon disappear into a plethora of business ventures and materialism. Americans, though they appreciated this concern were more intent on discussing ways to initiate new jobs, health care, and respectable programs to control violence. Both sides appreciated the concerns of the other side. Americans regretted that they did not seem to have a cultural richness to relate to. Russians regretted that their economic mechanisms were not in place but were being established without regard

for culture, and human dignity Interesting some Americans did not want to see Russia make some of the same mistakes that the USA did in its history (eg. Indian wars, Civil War, Desegregation). Some Russians were informed and reminded the Americans that thee is a cultural tradition in literature, jazz, contributions of minorities, and art. However, the Americans in this group strongly believed that the American population did not regard music and art as culture, but as "something to do on a weekend." Consequently, they believed that Americans would not relate to culture for their future well-being. Russians, however, believed that much of their future remained in an emphasis of their culture. They wee not sure about the younger Russian generation, however.

7. Both groups believed that they experienced reprisals from expressing original thoughts and ideas. Americans basically feared reprisals from employers whereas Russian still feared reprisals from governmental authorities.

8. Americans and Russians were both optimistic and pessimistic about the role of the individual in improving society. Americans offered a scenario of more participation through new forums with a more enlightened media. Yet they simultaneously realized that unfortunately the self-centered nature of many of their countrymen precluded any such participation. Russians have lived with fear of reprisal for any individual stance. Many felt that the current regime is still basing its decision making on the structures and methods of the past. They believed that more open discussion was needed, but that it was still far away. It could never occur as long as Russians carried the fears of expressing themselves. These fears are rooted in the past and extremely difficult to remove. Each member of each group, nevertheless was ready to begin the process of change.

9. Both groups expressed frustrations about their education systems. Americans agreed that education in The USA is not taken seriously. As one participant

argued "The public will complain vociferously if a teacher demands $40,000, but buys numerous tickets to professional sporting events where athletes earn millions of dollars." Russians discussed their fears that a new population was occurring which wanted to gain high wages without education. Despite their problems with the Soviet Union they enjoyed then a respectful education which was taken seriously. Russians feared that no longer would education be respected as a viable route of access to success because of the recent emphasis on free marketing.

Final Conclusions

1. The citizens of both countries took great pride in their nations despite economic, social, and political problems. This characteristic must be kept in mind whenever one wishes to initiate any type of international program or experience. Postures of sincerity, unless genuine, can produce more harm than good. These adult learners had all lived through a variety of trials and tribulations, but they never lost their pride in their respective nations. This conclusion supports the Position 9 category of William G. Perry's scheme. These individuals though admitting problems were likewise committed to their countries.

2. Both groups were very willing to learn from each other. However, to accomplish change (remove violence, improve education, develop respect) both groups believed that these changes could occur only through the realms already established in their respective cultures. Thus capitalism in Russia will struggle if Russian traditions are ignored. Similarly, social changes in the USDA will struggle if not considered within the framework of America traditions. Both Americans and Russians in the group believed that Americans would would have more difficultly in accepting this notion in regard to appreciating

other nations because of American self-centered (self-righteous) and sometimes greedy attitudes.

3. Both sides showed great optimism in creating new forums to address traditional problems of poverty, crime, and education. Perhaps both societies are ready for unconventional methods of addressing issues. The participants of this program believe that new approaches were needed because the same problems continue to exist.

4. Words and phrases such as "international cooperation," "international understanding," etc. have yet to reach a maturation stage. There is still the concern that individuals work in internationalism for themselves and not for their country or the world. Although this generalization is not true for many people, it appears that it is more the rule than the exception. What is required are indeed new forums of understanding. But bound close to these forums a strong participation by many citizens is required. It also requires a media that will present these forums fairly to the public. To the media information about forums meeting to discuss cultural issues may not seem so "exciting" as covering a bank robbery, bombing, or car accidents. However, people continually and in large numbers meeting to solve a cultural crisis can easily be and should be portrayed as "exciting." Both Americans and Russians agreed that much must be done with their media, but they believed it possible.

5 Both Americans and Russians agreed that there is a role for the adult learner in changing society. Via their experiences they have identified their convictions, but wish for positive change. The Americans and Russians realized that their counterparts had developed convictions and also a concern for social improvement. Despite their differences they found common ground. Both cultures are suffering from crises in education. Russians did not realize that so many Americans would express a dissatisfaction with their own education. Both groups

did not realize the extent of concern about violence in their counterparts. Americans throughout the discussion were favorably impressed with how serious Russians were about their authors, artists, and musicians. In the USA we are in a position to take advantage of this program by organizing the types of programs suggested by both Americans and Russians. The following types of programs are recommended:

A. Each community unit (school, parks, recreation, etc) should establish an adult cultural expert. This individual should be one with a background in cultural studies. With the assistance of this individual teams of adult learners can be organized. These teams should meet regularly and develop strategies for organizing local programs which would deal with understanding other cultures as well as suggesting solutions for societal issues. The responsibility of this group would be to identify a local problem, but to put its solution on a global scale. For instance, to combat violence in the community various solutions can be presented from both American and international sources.

B. Centers of education can offer programs which identify social and international issues. These programs should encourage the development of strategies for understanding other cultures, letter writing to create a more productive press and media, and general strategies for social participation.

C. Centers of education must involve the international and American minority populations in its programs. Often programs are organized without consideration of specifically inviting the participation of many of America's ethnic groups.

From St. Petersburg, therefore, Americans and Russians have shown how to begin to understand not only each other, but how to begin to confront social, economical, and educational issues as well.

A STUDENT'S JOURNEY INTO MULTICULTURAL EDUCATION

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Multicultural educational principles of inclusiveness (Collins, 1991), equitable pedagogy, and multiethnic curriculum (Banks, 1992) point the way towards a liberal arts education that empowers students of different races, genders, and sexual orientation to participate as whole persons in a democratic society. A multicultural approach to the liberal arts encourages students to legitimize their cultural approach to knowledge (Collins, 1991) (Belenky, Clinchy, Goldberger &Tarule, 1986), their intellectual and moral heritage (Cannon, 1988) (Gilligan, 1982), and their cultural contributions to the development of Western civilization (Bernal, 1987) (Karenga, 1982) (Lerner, 1973) (Weatherford, 1988).

Antioch University Seattle's B.A. Completion Program offers a liberal arts education which embraces the principles of both whole person learning and multiculturalism. We challenge students to design learning programs that deepen their self-knowledge and their knowledge of the world. We support students as they encounter various developmental issues (Belenky, Clinchy, Goldberger & Tarule, 1986). We encourage them to sharpen their skills as questioners, as practitioners, and simultaneously deepen their understanding of themselves as learners. We expect them to understand themselves as social beings who are both actors and acted upon. At the same time, we as faculty and staff are challenged by many of our students to explore the connections between a liberal arts education, multiple levels of body/mind/spirit recovery work, whole person learning and multicultural educational practices.

Antioch's program serves adults whose average age is thirty-eight. A fair number of students identify themselves as actively involved in recovery from various forms of addiction and/or some form of childhood abuse. I encourage students and faculty members to extend the territory of recovery. It is necessary not only to include work towards resolving the philosophical contradictions in Western either/or thinking, and the body/mind/spirit connections lost through various encounters with addictions and familial abuses, but also to challenge ourselves to recover those parts of ourselves that are lost due to social abuses, such as classism, racism, homophobia, and sexism.

I come to this project as a student of color. Learning what this work really includes was the focus of my B.A. degree program. Although the program espoused an ideal of embracing diversity, it had not really begun to know what that means within a program that had not begun to embrace multiculturalism. In this paper I will share some insights, questions, experiences, readings, discussions, and observations I had during the process of designing my learning program, which has been deepened by my subsequent work as a consultant, administrative staff person, and workshop facilitator for the same program.

Drawing from my experiences as student and working with students and faculty, I have been reflecting on some issues that arise when we combine multicultural and whole person educational principles. Due to time and space constraints, I will focus this paper on race as the primary issue, but these ideas can be applied to issues having to do with gender, sexual orientation, or any other forms of structural inequality.

Finding Culturally Relevant Voices: Academic Legitimacy

In the fall of 1988 when I entered the program, multicultural education was just beginning to be a "hot topic" in colleges and universities as well as the national media. More importantly, I had not learned to be a "good" student. I did not know what was expected of me. In fact, I thought of myself as a miserable student who had had a lousy disadvantaged inner-city education where I was passed along because I was a quiet person.

But it was to my advantage that I began at Antioch with few preconceived ideas about how to "do it right." I had a clear definition of "experiential" learning (meaning that I had the habit of examining and recording my reactions to my daily experiences), and I was determined to "get" the kind of education I wanted. Also to my advantage, I had spent years in various forms of psychoanalysis, I was an avid journal writer, and I had been politically active in the feminist movement dealing with issues of racism and homophobia.

My political consciousness and my knowledge of anti-racism and feminist theory helped me realize early in my program that I was going to have to teach the B.A. Program how to help me get an education. I also realized that I would be doing this at the same time that I was discovering for myself my real educational needs. I approached this education as an adventure, a journey into my own intellectual development.

My first adventure was to uncover years of deeply buried grief about my early school experiences. Through required reading, research, and self-reflective writing assignments, I discovered that during my elementary school years, the informal national policy was to track many African-American children into programs for the developmentally delayed. I was smart enough to know that something bad was happening to us. But because I was a child, there were few things that I could do to protect myself. I remembered deciding that I would be as quiet as I could so that the teachers wouldn't notice me and send me to "dumb class." I learned to silence myself in the ways described in the work of Belenky, Clinchy, Goldberger and Tarule (Women's Ways of Knowing...).

Soon after I entered Antioch, I discovered my own resistance to the ideas being taught. I often felt angry and confused. I had once dreamed of studying such subjects as the history of intellectual development, feminist sociology, and American literature, but now that I was studying these things, I became so angry and confused that I barely read the assigned materials. What was wrong, I asked myself? When I raised questions about the material, some teachers and students complained that I was too angry, and of course that made me feel guilty and even angrier.

It soon became clear that there were contradictions inherent in the program. We were told that we could design a relevant educational program, but all the materials and ideas we were asked to study were not relevant to my African-American working class female life experiences. None of the teachers seemed to have thought about me or students of color at all. There was an assumption that what was important for white students to learn was also important for students of color.

I began to question the reliability of ideas, perspectives, historical records that did not include the experiences of people of color. I searched out literature written by African-American scholars in an attempt to find voices that spoke to my view of reality. I added my own cultural voices to the course syllabus in an attempt to experience a sense of connection with the ideas being taught.

But adding bits and pieces of literature written by African-American scholars was not enough to create a relevant liberal arts curriculum. Adding these culturally relevant voices did not change the underlying assumptions of the assigned material. I discovered that some African-American scholars supported the mainstream intellectual ideas and others critiqued those ideas from an African-American cultural perspective, showing how they affected our communities. And other scholars, unwilling to spend time fighting against mainstream ideas, focused their attention on those ideas and experiences that were uniquely African and/or African-American. Each played an important role in the developing body of literature about the African-American experience.

Of the three approaches, I was drawn to African and African-American thinkers who offered critiques of what I, and others, began to call the Eurocentric cultural perspective. For the next two years I examined the basic ideas, literature, and methodology of several academic disciplines (sociology, literature, history, psychology, and cultural studies). I learned to identify what was racist, sexist, and class biased in content and methodology of that literature.

At this point I didn't trust anything white. I studied Black history, Black literary traditions, Black sociology, Black psychology, and Afrocentric philosophy. I needed to distance myself from the standard academic literature so that I could acquire a sense of AfricanAmerican theoretical wholeness. By this I mean a sense that there is a body of knowledge about African-American people that is not embedded with racial bias and that is important on its own. It is separate and different from the Eurocentric cultural perspective. During this stage, I began to resolve some of the anger that resulted from being forced to learn everything from a white perspective and deny the relevance of my own cultural knowledge. I began to understand that the anger I felt was a reaction to the racial biases that are embedded in all the academic disciplines. I began to realize my anger was justified.

My next major encounter was with writing. I had been unconsciously trained, like all American students, to think of my audience as white and, more often than not, male. I did not question the race or ethnic identity of my imagined audience or its psychological impact on my writing. One day I began to experiment with imagining my audience as a group of supportive African-American people who were interested in what I had to say. This shifted my relationship with writing. My fear of writing lessened. My confidence increased. Next, I devised an independent study designed to help me claim my African-American female voice. I examined theories of Black language, read the work of Black women scholars, and investigated some of the literature on academic writing styles. I found writers who have chosen to write from a more subjective perspective than is the norm in academic writing. I also learned a lot about my historical and psychological relationship with writing. At this point I discovered Patricia Hill Collins' work on Black feminist thought, and I learned to honor my own cultural ways of knowing.

I began to understand the healing possibilities of multicultural curriculum. I could feel myself heal intellectually. Joining together the intellectual fragments of myself. Claiming my own cultural voice. Connecting with my historical space. Asserting my own cultural epistemology. Intellectual healing in this sense required that I understand the dynamics of oppression in our society, and particularly how academia helps to generate and maintain racial inequality. This helped me to resolve some of my intellectual confusion because I was no longer focused on ideas, experiences, stories that were incongruent with my own experiences. By this I mean I began to connect with my own intellectual heritage. I gained confidence in my intellectual abilities, and a strong sense of my own authentic voice. Healing for me meant gaining a sense of my own intellectual wholeness.

Cultural Identity Development

Looking back at my own experience, I passed through five stages of intellectual development (acceptance of the status quo, resistance, ethnic additive, separatist, and authentic voice). These were powerful experiences that helped to identify my intellectual heritage and shift to a more authentic stage of intellectual development. The work of James Banks on multicultural education and Joseph L. White's theory of racial identity development provided theoretical frames that helped me to reflect on and name what was happening to me. I entered the undergraduate program accepting the academic status quo. My first awareness of inner change was a feeling of resistance towards the course materials. At this point it was important that I could treat my negative reactions with respect and use them as a cue, rather than punish myself with guilt and undermine my self-esteem. I borrow the term ethnic additive stage from James Banks' work on multicultural curriculum development for the next stage of my experiences. Here I found African-American voices to add to the Eurocentric curriculum. This was helpful in easing my discomfort, but not enough to bring real understanding. The next stage I call the separatist stage. Here I immersed myself in the African-American perspective until I discovered my own theoretical roots. This stage required energy to navigate the anger, frustration, sense of isolation that arose as I began to recognize ways my intellectual issues differed from white students. The next stage I call the authentic stage. Here I began to theorize about my personal experiences. And in the final stage, the social action stage. I began to take what I learned into the social arena.

Strategies and Implications

Most of the literature on multicultural education focuses on creating a diverse faculty and staff and/or designing multicultural curriculum because the demographics predict that sometime in the near future the majority of students will be people of color. The logic of this is that the primary reason to implement multicultural education is because the majority of students will be people of color. My personal experiences with the interplay of intellectual and racial identity development, as I navigated my way through a majority culture-focused liberal arts degree program in the process of adopting multicultural principles, suggest that there is much more to multicultural education than helping students and faculty recognize and honor cultural differences. The theory of racial development suggests that as we change from a monocultural perspective to a multicultural perspective, students of color and white students will begin to connect with their own racial identity in ways that were not possible before. An important part of that process in helping students to develop a healthy racial identity is to support them as they claim and legitimize their own cultural ways of knowing; learn about their own ethnic history; come to terms with the impact of racial oppression in their lives; and begin to see themselves and others as unique and diverse beings with strong ethnic and intellectual heritages.

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FROM SHARED VISION TO ORGANIZATIONAL CHANGE

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Introduction

It has often been the obligation of academics to describe and critique the state of American society, enumerating problems and issues, uncovering underlying causes and identifying contributing factors. However, the current state of societal affairs requires more than an evaluation and critique; what is expected are answers and solutions to a host of pressing problems.

In this respect, many of us in adult education are being sought out as "experts" (frequently by our own adult students)- at times a most uncomfortable position! We are prompted to move from the "safety" of detached, scholarly analysis to the more difficult role of advisor. Most of us realize that more than quick fixes are needed; nothing less than a whole new societal paradigm seems warranted.

In this regard, those associated with the Bachelor of Arts in Management Program, under the School of Extended Education at St. Mary's College, are committed to what seems to be an important and significant task. Specifically, we are challenging our students and ourselves to the process of creating alternative visions of corporate life- visions compelling enough to serve as the foundation for re-evaluating every facet and activity of organizations from strategic planning and employee development to their management style. We see this as a meaningful endeavor given the considerable power and influence organizations wield upon society and their capacity to play a leading role in rebuilding or "unbuilding" American society.

The hypothesis is that corporate visions which define shared values and illuminate deeply held beliefs, can be powerful tools for inaugurating a process of organizational transformation. Furthermore, the thought and dialogue devoted to "envisioning" can lead to a deeper understanding of the dimensions and problems of organizations and alternate avenues for reform. My previous experiences as a professor of city planning and urban studies during the 1960s supports this observation.

During the height of the city planning movement in the United States (1960-1970) a philosopher by the name of Lawrence Haworth published a book entitled, The Good City. The book severely criticizes what were extremely popular approaches to urban revitalization and development. He maintains that efforts to improve the city in absence of a democratic vision or "urban philosophy," one that understands cities in all their complexity and champions social justice and equity, are bound to be unworkable, if not disastrous. He argues persuasively from the record of past attempts at urban renewal and revitalization, programs that exacerbated the conditions they were meant to address--destroying communities, dislocating the poor and creating miles of vacant land.

It stands to reason, he argues, that a city based upon deeply held human and social values would be a very different place, perhaps a more humane place, than those we have inherited.

Haworth's book gave rise to a comprehensive revision of city planning theory and numerous efforts to implant an "urban vision" in professional practice. Questions were posed by political representatives and planning practitioners about the nature of cities, the value and the quality of urban life, and the appropriate measures needed to sustain communities.

My experiences in city planning suggests that a similar process of "envisioning" might be appropriate in the field of management.

Developing Shared Values and Visions

At the very beginning of my Management Theory and Practice course students were invited to participate in the collaborative development of a "model corporate vision"- one aligned with Peter Block's definition of "vision"-- "an expression of what we want in terms of a preferred future, a desirable and ideal state, a manifestation of the spiritual side of our nature and how we would like our lives to be."

We optimistically concluded that a meaningful vision might be used to measure the quality of organizational life ("seeing things as they are"), provide a guiding set of values and beliefs, a normative theory of organizational life ("seeing things as they ought to be"), and serve as a means of instigating partnerships between management, employees and members of the outside community.

The "visioning process" began with an identification of the characteristics, conditions and situations students experienced as employees of various organizations, located throughout the San Francisco Bay Area. They uniformly described their frustration and fear given the growing instability of the economy, business decline and rising unemployment. Organizations were described as "jumping irrationally from one strategy to another"- downsizing, advocating mergers, cost cutting, and increasing the workload. Students found minimal improvement despite the adoption of all the "popular solutions" from Total Quality Management to "Reengineering the Corporation." In fact, each new initiative further reduced morale, increased feeling of instability and heightened stress levels, often beyond the capacity to cope. This scenario, and factors which contributed to it, are depicted in the accompanying diagram under "Existing Organizational Paradigm."

The classroom dialogue ultimately led to the second part of the agenda- the contemplation of "what ought to be," and the crafting of an "ideal corporate vision." From the very beginning students discussed their search for values, meaning and purpose in their personal and professional lives- a search for fulfillment that they wished to continue within the work environment, since work absorbs so much time and energy. They reasoned that the vision must be one that inspires commitment and dedication by addressing meaning and purpose at the individual and organizational level.

A major portion of the corporate vision they designed calls for the elimination of hierarchical structures and control systems, the recasting of management as a flexible learning process, one allowing for rapid adaptation, experimentation, creativity and innovation.

EXISTING ORGANIZATIONAL PARADIGM	NEW ORGANIZATIONAL PARADIGM
Organization operates from a narrow set of goals and strategies as defined by management.	A vision defining guiding beliefs and values directs all operations of the organization. The vision is derived from maximum participation and has widespread commitment.
Profits obtained by reducing costs, eliminating employees, increasing the workload or depreciating quality.	Profits obtained by improvements in quality, increased customer satisfaction as well as the application of creativity and innovation.
Division among management and subordinates, union and management and various departments.	Collaboration and cooperation between departments, managers, all other employees, customers and union representatives.
Emphasis upon quantitatively measurable outputs and short-term profits.	Emphasis upon continuous improvement, customer satisfaction, organizational and personal growth.
Structure characterized by hierarchy, rigidity in job descriptions, responsibilities and lines of communications.	Adaptive organizational structure; utilization of teams, task forces and partnerships.
Obsessive devotion to longterm precedence, established policies and procedures.	Emphasis upon organizational transformation in response to the needs of society (the societal agenda).
Absence of mechanics for assessment or evaluation; minimal concern about outcomes other than profit.	Devotion to learning, continuous assessment, feedback and the measurement of outcomes.
Exploitation of resources, insensitivity to environmental issues or concerns.	Ecological sensitivity; minimizing or eliminating environmental impact; preserving and enhancing the natural environment (stewardship).
Decision making viewed as the sole function or responsibility of upper management.	Decentralization of decision making; emphasis upon participation, dialogue and individual insights.
Ignoring customers; failure to understand customer needs.	Primacy of importance given to customer service, understanding customers in terms of their current and future needs and wants.
Managers concentrate on control, performance along narrowly prescribed job descriptions; minimal expectations.	Managers serve employees; facilitate successful job performance by eliminating obstacles to performance, support personal mastery and professional development. Managers nurture, support, reward and encourage.

Alienation among employees; excessive competition for higher positions.	Workforce characterized by collegiality and cooperation. The well-being of the individual is paramount.
Absence of respect for employees; employees defined by position in the organization.	Employees respected as valuable in themselves; viewed and cherished as members of the team.
	Jobs designed for people and their particular skills and abilities. Flexibility in tasks; wide spectrum of opportunities to participate in teams or special work groups.
Power residing solely at the top of the organization.	Empowered employees take responsibility for performance in terms of implementing the vision; they are provided power and resources for superior performance; "partnerships with management."
Communication operates from the top down; information frequently withheld.	Constant communications throughout the organization; multi-dimensional communications fostered; information shared with all employees.
Individuals held strictly accountable for mistakes and errors.	Individuals encouraged to improve processes, to take risks; no guilt or blame or penalties imposed for mistakes.
Employees expected to have skills and knowledge required for job performance.	Training emphasized; employees at all levels are provided training that recognizes their full potential.
Organization produces and promotes needless consumption of goods and services.	Organization provides goods and/or services that add to the quality of life.

Most noteworthy, they adopted the concept of the "organization as a community"- a place which supports and nurtures its members, that cultivates diversity, respects and cherishes the individual and celebrates cooperative efforts to rebuild and transform the organization. They were particularly moved by the concept of "Corporate Community," which the author Juanita Brown defines as "a body of people sharing a common identity and purpose, acting with unity, providing nourishment and life both to its own stakeholders and to the larger society."

Their vision, as it emerged, meshed with a set of values and beliefs they judged to be of critical significance: respect for the individual, equal opportunity for self-development and personal mastery, ethical behavior on the part of individuals and the organization, openness and honesty in communications, employee empowerment and participation in decision making, the support of creativity and innovation and the necessity to contribute something of value to the outside community. The vision is more fully developed and presented under the heading, "New Organizational Paradigm."

As evident the "new vision" seeks to create an ideal, if not idealistic organization, one that abandons hierarchical structure, empowers employees, attends to spiritual and human values in worklife, decentralizes decision making, creates harmonious work environments, and relinquishes narrow job descriptions. The organization they envision is dedicated to customer satisfaction, the pursuit of ecologically sensitive policies, pioneering roles for managers, and the endorsement of truth-telling as the hallmark of employee relations.

Conclusions

The experience of creating an ideal corporate vision proved to be a remarkably effective way to stimulate alternative thinking about the reform of management and organizational theory. As the course proceeded students rendered some surprising insights into the issues and problems associated with their employing organizations and the weaknesses of traditional management theory and practice. From such diagnosis they recommended numerous ideas for organizational change, some of which are contained in their organizational change projects (a major requirement of the management program). Many of them remarked that their self perception and the role they might assume as managers had also evolved. In fact, they felt liberated by the thought of abandoning the managerial role of "controller" and adopting the more fulfilling and effective role of mentor and facilitator. They also noted that they possessed a much richer image of alternative ways of being in their organizations and of the broad possibilities of accomplishing something socially purposeful in their work as managers. Some even alluded to their "new vocation."

"New Ventures for the Future"
Implications for Higher Education

Tom Kennedy

Assistant to President
Regis University

Garth Johnston

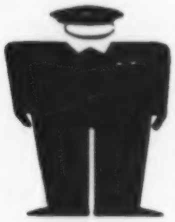
Executive Director
Colorado Issues Network

- ✓ From education to learning
- ✓ Higher education in a changing world
- ✓ Emerging issues:
  - technology
  - workplace
  - applied learning
- ✓ New ventures at Regis

Education of the Past

Leaders

Decision Maker



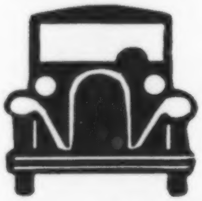
Boss

Thinker

Authority

Faculty

Paradigm

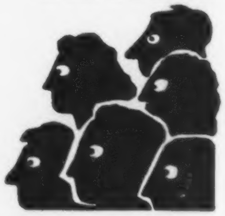


Newtonian Machines

Tradition

Learning is painful

Employees/ Students



Learners are Same

Doer

Cog in Wheel

Individual

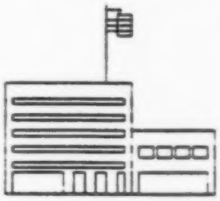
Conformity

Goal: Grade

Goal: Degree

Gold Watch

Institution



School or Factory

Jobs

Memorization

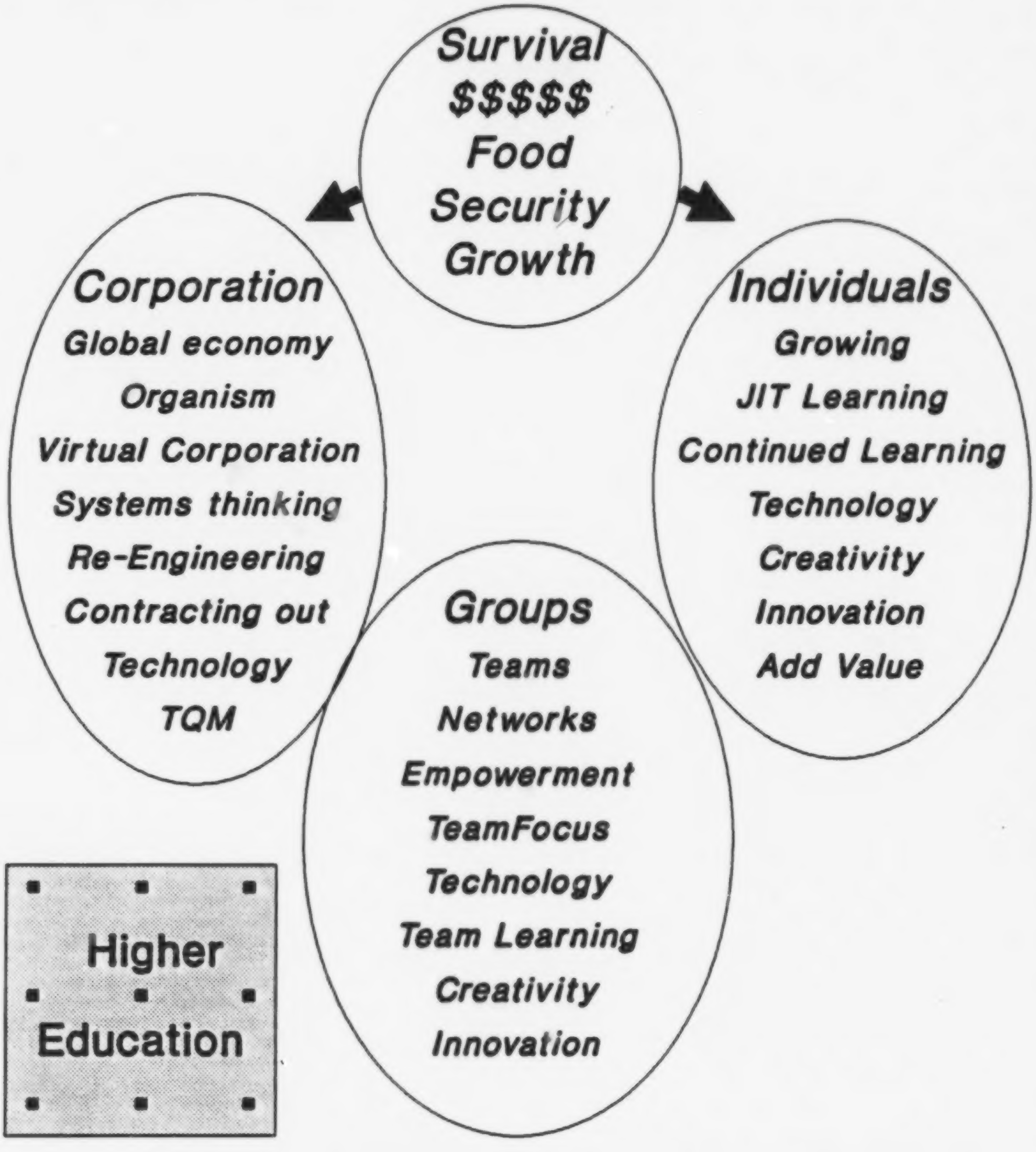
Evaluation

Seat Time

Contact Hours

Education until 22

The World is Changing...



Survival
$$$$$
Food
Security
Growth

Corporation
- ***Global economy***
- ***Organism***
- ***Virtual Corporation***
- ***Systems thinking***
- ***Re-Engineering***
- ***Contracting out***
- ***Technology***
- ***TQM***

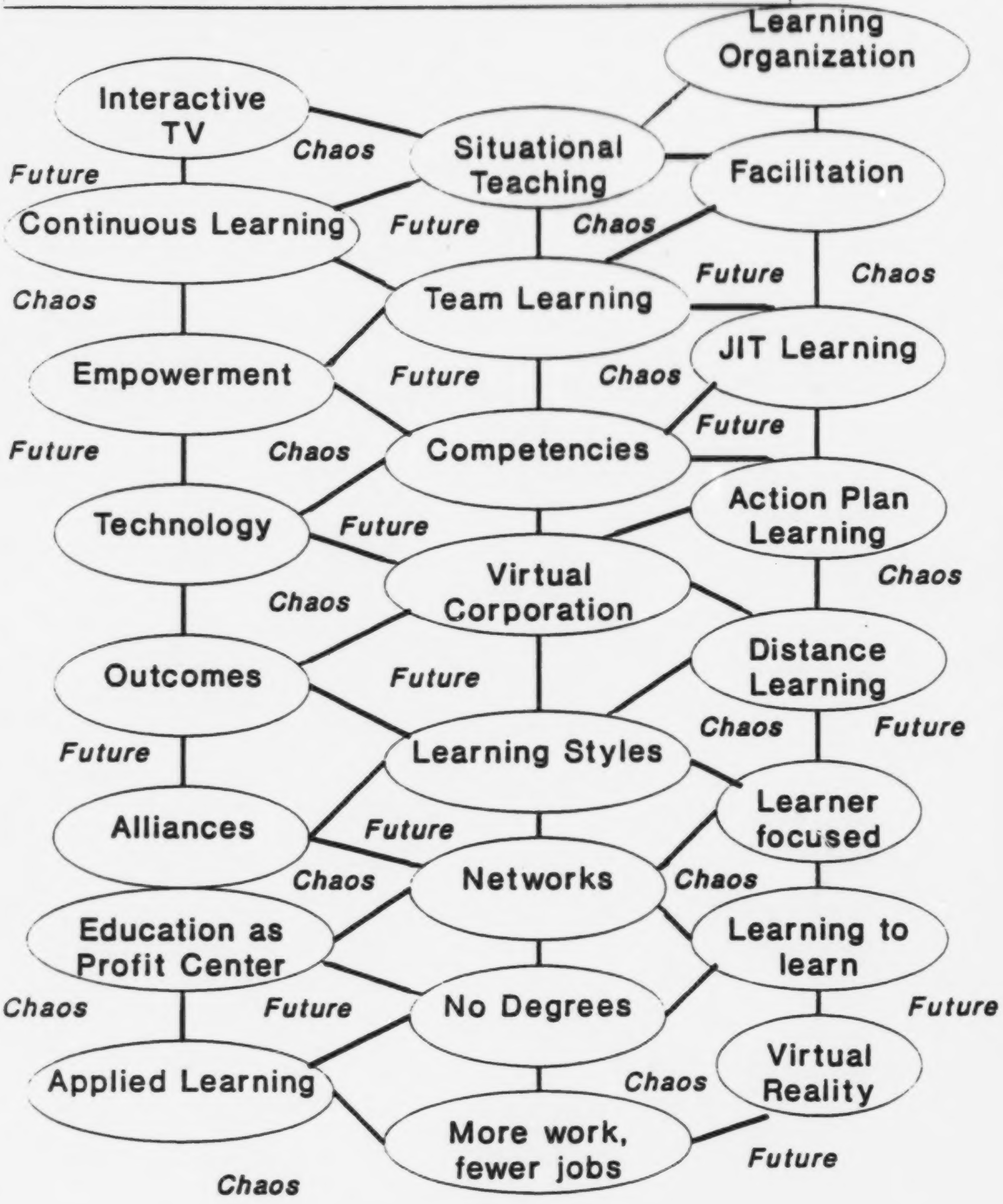
Individuals
- ***Growing***
- ***JIT Learning***
- ***Continued Learning***
- ***Technology***
- ***Creativity***
- ***Innovation***
- ***Add Value***

Groups
- ***Teams***
- ***Networks***
- ***Empowerment***
- ***TeamFocus***
- ***Technology***
- ***Team Learning***
- ***Creativity***
- ***Innovation***

Higher Education

...while higher education ignores.

Learning Issues and Themes



Learning Organization
Interactive TV
Chaos
Situational Teaching
Facilitation
Future
Continuous Learning
Future
Chaos
Future
Chaos
Chaos
Team Learning
JIT Learning
Empowerment
Future
Chaos
Future
Future
Chaos
Competencies
Action Plan Learning
Technology
Future
Chaos
Virtual Corporation
Chaos
Distance Learning
Outcomes
Future
Chaos
Future
Future
Learning Styles
Learner focused
Alliances
Future
Chaos
Networks
Chaos
Education as Profit Center
Learning to learn
Chaos
Future
No Degrees
Future
Applied Learning
Chaos
Virtual Reality
More work, fewer jobs
Future
Chaos

New Ventures at Regis University

Customized Courses

On-site classes

Corporate Partners

Faculty from business

Credit for Prior Learning

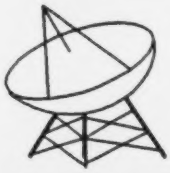
2 and 4 year college partners

Accredit Training Courses

Market Research

Faculty Assessment and intern

University Without Walls



Mind Extension University

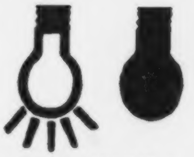
Schools as profit centers

$

New Ventures as profit center

New Ventures

Innovation



Creativity

TQM

~~*Faculty Focused, College-driven*~~

Learner focused, Market-driven

Training & education globally

Accelerated Programs

Convenient Locations

Albrecht
Creativity

Ray
Creativity

DeBono
Creativity

Hawken
Systems

Bridges
Change

Nanus
Leadership

Zuboff
Work as Learning

Capra
Systems

Wheatley
Systems

Stacey
Systems

Senge
Systems

Bibliography

Drucker
Knowledge Economy

Reich
Economics

Kanter
Change

Perelman
Hyperlearning

Thoreau
Learning

Covey
Leadership

Peters
Future

Land/Jarman
Future

L'Amour
Learning Styles

Hammer
Re-engineering

Davidow
Virtual Corporation

DePree
Leadership

Pascale
Innovation

Wilson
Partnering

Adult Education and Social Reform: The Centerpiece of Change in Higher Education

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Adult education and social change are elusive partners. While the link between the two is theoretically valuable, in practice it remains unclear. Arguably, a transformative dimension of adult education has historical roots as well as a strong defense from some persuasive philosophical, political, and pedagogical perspectives. However, an equally compelling body of criticism suggests that the objectives of adult education associated with social and political transformation have not been converted to successful practice.

This brief essay will review this debate but also propose that a philosophy of adult education that emphasizes social change is, in fact, the most vital and visionary philosophy of education today. The underlying and most critical principles of adult learning and education--those associated with individual and social transformation--have direct bearing on major curricular, cultural, and organizational debates driving higher education reform today. Moreover, embedded in these principles is the potential for larger community and global change.

Adult Education and Social Change: The Lesson of History

Where does one begin to review the history and purpose of adult education through the lens of social change and reform? Even though formally organized adult education ventures did not appear until the late eighteenth century, Grattan (1971) posits that the history of adult education is essentially an account of our dealing with the "problem of social living" throughout time (p. 22). He notes that Socrates may even be viewed "as the greatest adult educator of all time," largely because he "directed men's attention to a close examination of their assumptions, expressed or unexpressed, conscious or unconscious" (p. 35). In fact, Grattan concludes that without the "development of judgment and critical powers ... adult education is unlikely, if not impossible" (p. 26).

But Grattan (1971) also cites an important criticism of ancient adult education that humbles its lofty egalitarian ideals. Sounding more like Freire (1970), Grattan argues that the failure to extend Roman culture to all people was "a crucial failure of the Romans in adult education" (p. 52). Almost prophetically, he issues the timeless warning: "Our civilization will not last unless it be a civilization not of one class, but of the masses" (p. 53). Interestingly, these are the same issues and conflicts that have characterized even the most recent history of western adult education.

The history of adult education in both Great Britain and the United States illustrates the social context of the field and depicts the tension between an existing, dominant order and forces seeking fundamental and sometimes radical socioeconomic and political change. While clear examples of socially progressive educational motives and activities may be cited, a pattern of conservative and sometimes even repressive measures is also plainly evident (Grattan, 1971; Knowles, 1962). Ultimately, the story of adult education in Britain, from the perspective of social change, is one of disappointment and renewal that issues an important warning:

> Today there is a growing realization that education must provide more varied opportunities than it has done in the past.... for adults a very much wider variety of activities will need to be contemplated unless the majority of the population are to be ignored. In the latter case, the gap between the educated and the non-educated will become wider, and the attempt to create a true democracy can never advance beyond an oligarchy of the educated minority. (Grattan, 1971, p. 127)

A similar pattern of conflict and contradiction exists throughout the history of adult education in America. On the one hand, the powerful message of Eduard Lindeman (1961) symbolizes the hope of transformative adult education:

> If then learning adults wish to live in a social environment in which their intellectual alertness will count for something ... they will be as eager to improve their collective enterprises, their groups, as they are to improve themselves. Orthodox education may be a preparation for life but adult education is an agitating instrumentality for changing life.... Adult education will become an agency of progress if its short-time goal of self-improvement can be made compatible with a long-time, experimental but resolute policy of changing the social order. (pp. 104-105)

At its best, concludes Silver (1980), adult education successfully addressed the "zigzags of social change ... to harnass change or solve the problems it creates" (p. 12). He reminds us that especially during the 1920s and 30s, adult education in America "continued to be seen widely as an essential component of any strategy for social and democratic advance" (p. 21). On the other hand, Knowles' (1962) historical analysis of adult education in the United States concludes that "the national adult educational program has proliferated almost haphazardly in response to myriad individual needs and interests, institutional goals, and social pressures" (p. v). Grattan's (1971) assessment is even more stinging as he indicates that "No matter how persuasively the arguments for adult education are put, the obstacles to the free use of its opportunities are formidable for many people" (pp. 11).

Adult Education, Critical Theory, and Transformational Learning

The dilemma characterizing the history of adult education, as described above, is illuminated even further by a range of critical perspectives associated with adult development, learning theory, and the practice of adult education (Clark, 1993; Welton, 1993). These perspectives, while acknowledging the roots and consequences of adult education's failure to become a more aggressive engine of social change, still insist that adult education can play a more vital role in triggering both individual and social transformation.

Freire's (1970) views constitute a basis for most critical theory associated with adult eduction. Placed within a framework of radical social change, his model underscores the notion of "conscientization," or "the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality" (p. 27). As it grapples with "sociocultural reality," the history of adult education is, indeed, a lesson about conscientization.

This is precisely the position taken by Cunningham (1988) when she describes adult education as an apparatus for social control and change. Cunningham's premise is that reality is socially constructed and that adult education can help to change and reconstruct that reality to improve the social condition.

> To the extent that adult educators can assist individuals in creating, disseminating, legitimating, and celebrating their own knowledge (including cultural knowledge), social change can occur--for two reasons. First, the participant-produced knowledge competes with, confronts, and forces change onto the official knowledge; second, the participants, in recognizing that they have produced and celebrated their own view of the world, empower themselves. This exercising of power through creation of their own knowledge can produce interdependence and informed critical thinkers, as opposed to a dependent and "coping" underclass. This fundamental distinction as to why we develop programs suggests a clear ethical choice. Education either domesticates or it liberates. (p. 137)

She argues that many educators simply ignore this responsibility in order to preserve a social reality blind to inequality, racism, sexism, and classism, and that this kind of "neutrality" or "objectivity" is actually "one of the most political statements one can make.... that one is quite satisfied with the present organization of social relationships and the distribution of resources in the society" (p. 136).

In recent years, other critical theories of adult learning and development have emerged that emphasize the importance of individual and social transformation. Brookfield (1987) examines "critical thinking" as a cardinal organizing theme of adult education. Evident in personal, work, and even political contexts, critical thinking "entails much more than the skills of logical analysis taught in so many college courses on critical thinking. It involves calling into question the assumptions underlying our customary, habitual ways of thinking and acting and then being ready to think and act differently on the basis of this critical questioning" (p. 1). Similarly, Mezirow (1991;

1990) describes the process of "perspective transformation," initially an individual effort, as an important first step toward larger sociopolitical reform.

From these perspectives, the history and the purpose of adult education describe how adults learn to understand, challenge, and improve their world. It is not always a story of success and achievement. Quite often it is a story of conflict and discouragement. But it is a testimonial to the dialectical nature of adult education, to adults seeking to understand the conflicts and contradictions in themselves and the world around them so that ultimately both may improve (Daloz, 1986; Basseches, 1984).

The Challenge to Adult Education as Social Reform

Even though a link between adult education and social reform has been established, a more critical perspective has also been noted. In fact, there is an even more striking body of literature that takes aim at this proposition and declares that most formal adult education activities have not sustained a united commitment to social reform.

Clark's (1980) early work in this area points to the conclusion that a general educational concern for social welfare tends to produce diffuse goals which are difficult to translate into both classroom and administrative practice. He contends that adult education ventures are more adaptive to immediate, pragmatic needs than they are to enduring, social aims. Griffin's (1987) discussion of goal diffusion and social policy in adult education suggests that most professional adult educators are more comfortable addressing questions about organizational and administrative models, teaching methodology, and program design than they are facing the more controversial issues associated with social policy. Additionally, Heaney and Horton (1990) point to an overall institutional resistance to models of education based on social reform. They lament that "no socially transforming goals are present and the journey is thereby without destination. In place of such goals, the illusory vision of dominant society is offered: jobs, a position in the economic order, and special interest voice in its political processes" (p. 92). Even Brookfield (1987), despite his overall optimism, admits that burning social questions "can hardly be said to be a central curricula concern of adult and continuing education" (p. 16). Finally, Silver (1980) is most adamant and resigned that "educational responses to underprivilege, disadvantage, inequality, poverty ... have produced not only uncertain results but arguably no results" (p. 10).

Beyond the Dilemma: A Broader Agenda for Change

Having reviewed the friction associated with the link between adult education and social change, this preliminary essay will now introduce the position that the transformative dimension of adult education is, in fact, exceedingly viable and holds even more promise than its historical and philosophical roots suggest. Notwithstanding arguments to the contrary, as a way of understanding fundamental patterns of learning and human conflict, this critical perspective provides the much needed link between individual growth and organizational enhancement. Additionally, a transformative paradigm of adult education, particularly as it influences curricular priorities and leadership, closes the gap between the academy and the global community and elevates social responsibility to a higher plane of awareness. Most important, perhaps, this position discloses an opportunity for progress in what are typically labeled contradictions and failures plaguing the history of adult education.

Transformative principles of adult education help us understand the relationship between individual and organizational learning and provide a rationale for a more integrative model of organizational behavior and management. "Critical thinking" and "perspective transformation," ordinarily discussed within the context of individual learning, may also be applied to organizational thinking and behavior. The "learning organization," according to Senge (1990), is one in which individuals think systemically and employ team learning in order to challenge their "mental models," the "deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action" (p. 8). In the increasingly complex world Senge describes, individuals and organizations committed to continuous, lifelong learning will be the instruments of change.

Moreover, transformative principles of adult learning, through their influence on teaching and administration at the college-level, can help institutions of higher learning become more responsible parties to larger societal change. Brookfield (1990) has pointed out the political implications of college teaching. Tierney (1989) evaluates curricular matters in light of their relationship to democratic social change. He argues that higher education should serve as a "democratic change agent that has transformational possibilities" (p. 26). Furthermore, Tierney insists that college administrators should be models of "transformative leadership," concerned primarily with "creating a community of critical, reflective citizens" who will become actors in the cause of liberty, equality, and social justice (p. 145). These are the individuals who are truly interested in directing large-scale change, in their own institutions and in the world which their students command. They share Thomas' (1991) conviction that learning "possesses certain characteristics that have political, social, cultural, and economic consequences" (p. 16). Based on that, learning becomes "the fundamental factor in understanding not only education but all of individual and social change" (p. 30).

Collectively, the history, philosophy, and critical theories of learning associated with adult education affirm the importance of social change as an underlying objective. Even more valuable, however, they provide a rationale for bonding individuals, organizations, and their communities to larger principles and socially responsible activities and goals. In this essay, the stage has been set. Its follow-up conference workshop will move this theme an additional step forward by helping each of us to write the first act.

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Experiential Learning and Social Change

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INTRODUCTION

This paper considers some of the social, political and pedagogical factors that led to the acceptance of awarding academic credit for experiential learning. These factors have influenced the way higher education considers experience. We believe it is time to recognize these changes and bring them to the forefront of a national education agenda to change the way we think of education. To begin this dialogue about change, our paper ends with some speculative recommendations about the role of colleges and universities.

RECONSTRUCTIONISM

Adult education is particularly tied to the social reconstructionist message (Collard & Law, 1989; Cunningham, 1988). Proponents of reconstructionism offer curricular strategies to accomplish their aims, usually in the form of a pedagogy for social activism, however, broadening of educational access and the recognition of experiential learning also embody the principles of social reconstructionism.

Increasing the access to higher education was a necessary step toward the recognition of experiential learning since access assured a diversity of experience on college campuses. This diversity shaped higher education in two ways. First, the more heterogenous student body, with differences in backgrounds and interests, brought demands for a personally relevant curriculum. Women studies, Black studies and the interdisciplinary major were examples of the redefinition of curriculum fueled by a diverse student body. Second, educators eventually realized that the adult working class, represented in this wave of diversity, already had college-level learning outcomes as a result of their life experiences and a few radical programs decided to transcript this experience as college credit.

The presumption that the working class had academic knowledge increased parity between those who were typically not college educated and those who were, the later of whom had enjoyed certain entitlements in American life such as higher incomes and supervisory authority over the **only** high school educated. Access broadened even more to include adult learners from all walks of life through expansion of adult degree programs and new partnerships with business and industry. Consistent with the social reconstructionist theme, the insidious spread of adults on college campuses democratized higher education in a way that the former constituency of eighteen year olds never did. Adults commanded some striking accommodations in curriculum and curriculum delivery. Initially, adults accepted traditional instruction at non-traditional times (e.g., evening and weekend classes), a fairly minor conciliation for higher education. Then, they demanded more radical change in curriculum delivery by exhibiting a preference for independent, self-directed instruction. Eventually, adults demanded affirmation for what they already knew (e.g., credit for experiential learning) and sanction for what they wanted to know (e.g., the multidisciplinary major).

Andragogy

Before credit could be awarded for prior learning, educators had to accept that adults do, in fact, learn. The association between learning and formal schooling is so strong that educators, among others, questioned whether adults who are past the age of traditional instruction can acquire new knowledge. Contemporary authorities on this question unequivocally conclude that adults certainly can learn, and depending on how it is measured, adults learn just as well as young people (Merriam, 1993).

A recent review expounded several implicit implications of andragogical theory (Pratt, 1993). These implications are directly relevant to the practice of awarding credit for experiential learning. Pratt points out that andragogy rests on two principles of learning: (a) knowledge is actively constructed; and (b) learning is an interactive process of interpretation, integration, and transformation of one's experiential world. These principles are consistent with the practice of awarding credit for experiential learning since students construct their college-level learning outcomes through their experiences.

Feminist Epistemology

It is not our intention to summarize feminism's influence on adult education, instead the reader is referred to Tisdell (1993) for such a review or to Gore (1993) for a more general discussion of feminist pedagogy. There are, however, some feminist contributions that cannot be overlooked in the context of experiential learning.

One redress for the oppression of women was the broadening of access to higher education for woman. This in itself was only a partial solution to oppression since even with access women's contribution in the classroom remained discounted, and once they graduated, women failed to find parity with men on measures of promotion and pay. Credit for prior learning was one way to broaden access in so far as women's academic competence could be recognized (and transcripted) even though they might have been denied access earlier in their lives. The more remarkable contribution of feminism to prior learning, one which is only partially realized today, is the work that has contrasted women's ways of knowing to that of their male counterparts. This line of research (for example, Belenky et al., 1986) finds women do best in learning environments where connected teaching and learning are emphasized, affective forms of knowledge are accepted, knowledge that comes from life experience is valued, and theory is drawn from practical experience. These qualities of learning environments are the ingredients of experiential learning.

Assessment of Learning Outcomes

The assessment movement arose from a cry for greater accountability in the face of criticism about curriculum and declining student performance. The result of the push to assess was an emphasis on learning outcomes--a result that implied what went into education wasn't as important as what came out. If the emphasis is clearly on outcomes, then it no longer mattered which experience provided the learning outcomes so long as students changed in intentional ways. This is precisely the basis of awarding credit for prior learning. However a person attains a learning outcome, whether it be through on-the-job training, independent reading, or general life experience, what matters is that the outcome is realized. If it is, and if the outcome is equivalent to college-level learning, then the award of credit is justified.

There is a subtext to the assessment movement that is worth mentioning here as it relates to two issues already addressed--access and andragogy. The decline in student performance which fueled the assessment fire is likely the result of the broadening of educational access. Rather than have been alarmed at falling SAT scores, we might have been impressed by how little scores declined given the democratization of the school system in the 1960s and 1970s (Botstein, 1993). Therefore, the push to access, a movement that rose to a fervor in the conservative era of the 1980s, can be seen as a subtle reactionary protest against democratization. The longing for a return to basics, a common theme in the 1980s, might then be seen as a sentimentality for earlier days when only good students (white, upper class men) were entitled to an education. Admittedly this is an overly harsh indictment of the assessment movement, though when curriculum change during the same era is considered there is a second subtext that makes the past decade suspect. The eighties saw curriculum reform take the shape of retrenchment in the traditional cannon. The assessment movement and all its trappings of curriculum reform is, therefore, a double-edged sword, cutting to the quick of experience by assessing its value by its outcomes, but also cutting out the curricula diversity that was won in an earlier era when the heterogenous student body could decide what they wanted to learn.

TOWARD AN EDUCATION OF EXPERIENCE

Each of the factors mentioned above contributed to the recognition of experience as an integral component of education. We believe the practice of awarding academic credit for prior learning, or more precisely, for college-level learning outcomes derived through experience, is the culmination of these contributions. That this practice has grown in the last decade, becoming an accepted variant for obtaining college credit, is proof that the value of experience has finally been recognized, even embraced, by higher education. It is now time to carry this recognition a step further--toward a fundamental reconsideration of the purpose and process of education.

If we award credit for learning that took place outside of a formalized course of study, then this calls into question some basic assumptions about how learning takes place and how colleges and universities relate their mission to experiential learning. For instance, we might ask two questions: (1) What theory of learning justifies the award of college credit for experience?, and (2) should colleges and universities alter their mission to accommodate experiential learning?

(1) What theory of learning justifies the award of college credit for experience?

To begin to answer the first question, the reader is referred to a recent review by Arthur Wilson (1993) in which he describes how learning and knowing are integrally and inherently situated in the everyday world of human activity. Recalling John Dewey's (1938, p. 25) pronouncement that "all genuine education comes about through experience," Wilson elaborates three principles of a new learning theory: (a) learning and thinking in the everyday world are social activities; (b) the ability to think and learn are profoundly structured by the availability of situationally provided tools; and (c) human thinking is profoundly structured by interaction with the setting. This view of learning accepts that "...experience becomes activity and takes on a much more dynamic relation to learning...[individuals] no longer learn from experience, they learn in it, as they act in situations and are acted upon by situations (Wilson, 1993, p. 75)."

(2) Should the university mission be changed?

This second question is far-reaching because it challenges the traditional roles of colleges and universities. Before attempting to offer some speculative answers to this question, we want to convey that the reform we will suggest does not only apply to adult education programs. We view adult learning theory and the adult education movement only as a heuristic which has guided a reconsideration of learning. The discussion can, and ought to, take place at the larger level--at the level of higher education irrespective of student age. We believe adult educators might welcome this broadening, as there already is a sense that andragogy cannot be bound to the older student.

If this is the case, then we would like to conclude with some speculative recommendations about educational missions. We offer them in the form of three principles against which we might orient education.

1. **The democratization of education should be an agenda for all institutions of higher education based on acceptance of the diversity of student experience.**

The democratization of education is more than a matter of access. Education will become democratic only if the diversity of experience which students bring to colleges and universities is accepted as valid. One purpose of education is then to validate students' experiences, backgrounds, beliefs and values. The award of prior learning credit is but one way to implement this level of democratization. Likewise, students in all of their diversity must be recognized as respected collaborators in establishing the educational mission. Reforms of core curriculum and the assessment movement must be critically evaluated against this principle of democratization since, as discussed earlier, each of these popular actions can have an untoward effect of suppressing diversity.

2. **All institutions of higher education should recognize the validity of experiential learning by establishing policies and procedures for the award of academic credit for experiential learning.**

Awarding credit for prior learning is one way to validate the diversity of student experience, but the establishment of these kind of policies and procedures have another benefit if their implementation is pursued in a way that invites faculty to take part in the discussion of experiential learning. If faculty is fully engaged in the debate about experiential learning, then change will occur at all of the levels of higher education, from the classroom to the university mission statement.

3. **Institutions should reconsider the delivery of instruction in light of new learning theories which draw attention to the integral importance of situated learning.**

The delivery of instruction, especially in traditional programs, has not changed much in the last two hundred years, despite all that has been discovered about the way learning and knowing occur. It is clear that learning occurs in situations, and more importantly, it seems learning cannot be separated from its social and contextual surroundings. Therefore, it is time we experiment with new deliveries that might drastically change the way education is delivered. For instance, we must look for ways to remove students from classrooms, to place them in situations that are more likely to result in a personal, social, contextual setting where knowing is the by-product of the experience. To this end, we must forge new partnerships between education and society, partnerships that might take the form of service-based learning, cultural immersion, and integration with the American work force.

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Educating for What Kind of Diversity?
Understanding the New Immigration[*]

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America is in the midst of massive and rapid social change. The national student body at all levels is becoming far more diverse. But what kind of diversity is it? And what kind of diversity can we expect to have in the years just ahead? The answer, to a large degree, is to be found in examining the flow of immigrants to this country.

At the moment, the United States is admitting nearly as many immigrants and refugees as the rest of the world combined. Approximately one million immigrants are coming to this country every year when both legal and illegal entries are counted. This exceeds the numbers arriving on American shores during the previous peak immigration decade at the beginning of the Twentieth Century. During the 1980s, one-third of our population growth came from immigration (Passel and Edmonston, January 1992, Table 1).

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In the United States, we are calling this inflow "the new immigration." By that we mean the much larger and very different immigrant stream that has been entering since 1965. In that year, Congress amended the old McCarran-Walter Act of 1952 and passed the Immigration and Naturalization Act of 1965. The new law removed the racist quotas of the McCarran-Walter Act and replaced them with a seven-category preference system that favored relatives of U.S. citizens and persons with desired occupational skills. The ceilings on the number of immigrants allowed to entered was also substantially raised.

This legislation and related laws governing the admission of refugees and the legalization of previously illegal immigrants combined to produce massive change. But of what kind?

Most Immigrants Come From Latin America & Asia

Most dramatically, the nation saw a precipitous decline in immigration from Europe. During the 1980s, only about 10 percent of immigrants came from that continent which had previously supplied nearly all immigrants to American shores. At the same time, huge increases came in immigration from Latin America and Asia. Some 83 percent of all immigrants during the 1980s came from these two areas. (Passel and Edmonston, May 1992, 2). Immigration from Africa more than doubled though it still remained relatively small in comparison to the inflow from other areas. (Rockett 1983, 16).

A second dimension of change was that relatively few immigrants were admitted on the basis of their occupational skills. Rather, family reunification took up most of the slots.

With notable exceptions, most of the new immigrants tended to have less education than their native-born counterparts. The very high level of illegal immigration, which disproportionately included many with very low educational attainment, was one reason for this. Another was the entry of family members who have tended to have less education than the original entrant.

Six States Get Most Immigrants

The newcomers have not spread themselves out evenly over the country. Six states -- California, Texas, Florida, Illinois, New York, and New Jersey -- are the big receivers of immigrants. (U.S. Senate Hearings, 23 October and 11 December 1987, 184). Immigration is also overwhelmingly an urban phenomenon. New York and Los Angeles draw the largest numbers, but the majority of large American cities also have significant immigrant populations.

Illegal immigration is again on the rise after taking a brief dip after passage of the Immigration Reform and Control Act of 1986. Desperately poor residents of Mexico and other Third World countries have little to lose by making an attempt to achieve U.S. residency.

Patterns of educational background vary quite widely between nationality groups. Mexico has by far the highest numbers of immigrants with less than a high school education -- more than 76 percent. This reflects the high level of illegal education by low income citizens of that nation. Persons born in Viet Nam (30.9 percent) and Cuba (21.1 percent) are also less likely than the native-born (21.1 percent) to have a high school education (Bachu 1991, Table C). Disproportionate numbers of persons in low economic and social groups among the "boat people" from Viet Nam and among the "Mariel exodus" group from Cuba account for these numbers. Earlier immigrants from both nations, in contrast, were mostly from the middle and upper classes.

Our national norm of persons having a high school diploma is 39.9 percent. Among immigrants, only those from Japan, Canada, and Korea approximate this. The rates for immigrants from all other significant sending nations are lower (Bachu, 1991, Table C).

Backgrounds of Immigrants Having One to Three Years of College

Of particular interest to those of you representing colleges and universities offering degree completion programs may be the nationality patterns for immigrants having one to three years of college. Vietnamese immigrants (23.4 percent) are most likely to have prior education at this level. Other nations where the comparable percentage is relatively high include Canada (22.9 percent), the Philippines (21.2 percent), and China (19.1 percent).

The proportion of immigrants from all of these nations who tend to have one to three years of college is 19.6 percent (Bachu, 1991, Table C). Disturbing evidence of a "brain drain" from some sending nations is evident when the numbers of immigrants having a college degree upon entry to the United States is examined. For example, approximately 57.5 percent of natives of India who now reside in the United State have a college degree. This far exceeds the comparable figure for the native-born (19.3 percent). Other sending nations where the percentage of college degree holders exceeds the U.S. figure include the Philippines (48.7 percent), China (42.8 percent), Korea (41.9 percent), Japan (30.5 percent), and Canada (23.8 percent). Only 2 percent of persons born in Mexico and now residing in the United States have a college degree (Bachu, 1991, Table C).

Many More Immigrants on Their Way Here

This is the demographic landscape that prevailed as the newest piece of immigration legislation, the Immigration Act of 1990, was enacted. Colleges and universities are already feeling its effects.

This new law allows admittance of about 40 percent more immigrants than its predecessor -- up to about 700,000 annually. These numbers, however, will be very substantially augmented by refugees and illegal immigrants who are not counted in these totals and also by family members who may come in even if the legal "caps" are pierced. By most reckonings, about one million immigrants per year will be entering the United States during the 1990s.

The vast majority of immigrants entering the United States are now from Asia and Latin America. However, special provisions have been made to encourage immigration also from Europe and Africa, continents that have been underrepresented in the present inflow. The chief instrument for accomplishing this is the "diversity visa."

There should be no confusion here with diversity as typically applied in reference to minority and gender concerns. Rather, it is diversity that is measured by allowing more immigrants from what the law calls "traditional sending countries," most of which are in Europe. Among the chief beneficiaries are Ireland and Italy, countries that sent large numbers of immigrants earlier in this century.

Educators should take special note that diversity immigrants must have a high school education (or the equivalent) and have two years of work experience in an occupation that requires at least two years of experience.

Jobs skills are emphasized in the new law. New categories of visas are set aside for people with skills in demand in the United States. This provision has special relevance for colleges and universities because it implies the admission of people who are either college trained or possible candidates for college-level work.

In real terms, what is this new immigration law going to mean for those of us in higher education? Most significantly, it means that heavy immigration in both its legal and illegal dimensions will continue and increase in the years ahead. World political and population pressures plus the politics of immigration policy in this country will assure this result.

Within this flow, there will be more Europeans and Africans than in the immediate past. Still, we will have a continuing large majority representation from Latin America and Asia. The largest proportion of newcomers will be in the lowest levels of educational attainment, but we will also have more college-trained people than in the past.

Language Issues Will Arise

In nearly all educational endeavors involving immigrants, language will be a factor. By the year 2000, more than 17 million adults who have limited proficiency in English will be living in the United States (U.S. Department of Education, October 1991, 10). Some 53 of the largest metropolitan areas of the country will have majority populations whose native language is not English ("Myth No. 13," August 1990, 2).

Substantial changes will occur in the ethnic makeup of our student bodies -- including the adult portion of that group. Some inkling of what may be expected can be seen now at Los Angeles City College where only 35 percent of the students speak English as a native language and 20 percent have lived in the United States for less than five years. Employees in that institution's student assistance center speak no less than eight languages.

Issues to Watch For

It is abundantly clear that the social health of our country depends to a large degree upon how well we do in serving the educational needs of immigrant young people and adults. As this task evolves, the following issues may have particular relevance for persons administering external degree programs for adults:

1. Should credit be awarded for English as a second language (ESL) instruction at the college level?
2. Should college entrance tests be de-emphasized as part of the admissions process?
3. Should new procedures be developed for facilitating transfer of credentials across international boundaries?
4. Should curricula be changed to accommodate multicultural concerns?
5. Should illegal immigrants be eligible for resident tuition and other benefits available to the native-born?

These are just a sample of the problems, issues, and opportunities that involve immigration and higher education. There are certainly others. I think we live in a time when issues relating to immigration will be high on the agendas of most educators.

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THE QUALITY CYCLE: HOW IN-DEPTH CITIZEN EDUCATION PROGRAMS CAN CREATE QUALITY IN ALTERNATIVE INSTITUTIONS OF HIGHER EDUCATION

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"If you build it, they will come."

INTRODUCTION

Jefferson's best intentions notwithstanding, quality in-depth citizen education has never existed in America's institutions of higher education. For example, how many of us, even with our advanced educations, could comfortably engage the economic, social and philosophical/ethical issues involved in the U.S. budget debate beyond the "sound bite" level? And as more and more informational knowledge is produced and disseminated by media and interest groups, many of our most intelligent and basically ethical citizens have become more and more aware of their inadequacies to deal with this information glut. They have "turned off." But it has been my experience that this is only a surface reaction, and that with just a little prodding, people will acknowledge just how profoundly saddened they are by their enforced disconnection from their roles as citizens. (For a survey which supports this observation, see The Harwood Group, 1991.) Alternative modes of higher education offer an ideal opportunity to provide quality citizen education programs. They can step in where traditional higher education has failed by assisting adult citizens to grapple successfully with difficult and complex real-life issues.

Citizen education programs can also provide a powerful marketing tool for growing alternative institutions of higher learning. Such programs can be marketed so as to be attractive to community leaders and opinion-makers who, in turn, can recommend them to their associates. The institutions can become better positioned as trustworthy and prestigious learning centers. Follow-up programs can be created and delivered in response to student and community demand, and issues can be studied as they are developing, not as pieces of history.

However, without the creation of incentives to attract and develop faculty of the highest quality, marked by intellectual courage, alternative attempts at citizen education will fail just as traditional higher education has failed. This paper will explore the potential for the creation of high quality citizen education programs in alternative institutions of higher learning, and their relation to both the development and recruitment of high quality faculty.

PHILOSOPHICAL AND PEDAGOGICAL ISSUES

As many innovators in alternative adult programs have commented, far too much of our underlying concept of education is still based on the notion of educators bringing the outside world to their students in a "pre-digested" manner. We often think that in order to educate, our job is to bring knowledge to our students in nice, neat little "bundles." Debates about what these little knowledge bundles should be and how these bundles should be put together form a central portion of our educational literature. At the elementary and secondary levels, as curriculum-development has become more and more centralized, the more solidified the machinery of pre-digestion has become. Attractive but vacuous textbook series are written which are tailored to fit district-wide or state-wide curriculum requirements. Teachers are required to teach from the approved curriculum guide. All students study the same thing at the same grade level. Over 75 years after Dewey's call for student-centered and project-centered learning, and despite the best efforts of many courageous K-12 educators, student interests as well as experientially-based knowledge paradigms are still being largely ignored by the mainstream.

In higher education, the recipe for pre-digestion has been carried forward in a similar manner. Textbook learning is supplemented by the traditional lecture format, where predigested knowledge is expounded orally. The tradition of knowledge fragmentation is also rewarded by the academic mainstream research paradigms. On the graduate and advanced undergraduate levels we reward the strategy of "knowing more and more about less and less." For example, a person can get a Ph.D. in Economics at Stanford without taking one course in the history or philosophy of the discipline. Many of these very bright students have never had the opportunity to reflect upon the larger questions surrounding the ultimate productivity of their disciplinary paradigms. Nowhere is this approach of pre-digestion and fragmentation less appropriate than with citizen education, where even the most clear-cut issue is almost overwhelmingly dynamic and complex, and where it borders on the irresponsible to accept anybody's pre-digested description of it without careful evaluation.

A review of the current literature on college and adult civic education reveals a widespread recognition that civic education must be inter-disciplinary in nature (see, for example, Boggs, 1991; Finkelstein, 1989; Farland and Henry, 1992; McKenzie, 1992; and Morse, 1989). There is also a widespread acknowledgement that civic education must involve the development of certain civic skills along with knowledge acquisition, specifically communications skills and skills to increase awareness of underlying values (see Kettering, n.d.).

But interdisciplinary programs and civic skills development do not guarantee protection against pre-digestion, fragmentation and conventionality. The only way to create genuine quality citizen education is to allow the WHOLE STUDENT to get involved in the WHOLE REAL-WORLD ISSUE, mess and all. Our job as educators is to empower them to manage the mess in a personally productive (and ultimately socially productive) way. And this takes time, creativity and honest struggle. The way to help our students manage complexity and confusion is not through giving them simplified material, but through helping them learn how to tolerate confusion as they sort through the intellectual and ethical morass. In our age of microwave dinners and TV trivialization (where the most difficult problems get "solved" in either a half-hour, an hour or two hours), wouldn't it be refreshing to hear somebody tell you to "take your time" as you do whatever you have to do to understand a complex problem? As we learn to respect the depth of the problems we face, we also learn to respect our own depth as individual thinkers -- at heart we are all philosophers, we are all lovers of wisdom, and if we are given the slightest opportunity we will acknowledge just how much we hate superficiality and instant answers. Whitehead (1938) pointed out that the toleration of confusion is essential to true understanding:

> There is no reason to hold that confusion is less fundamental than is order.... My suggestion is that we start from the notion of two aspects of the universe. It includes a factor of unity, involving in its essence the connexity of things, unity of purpose, and unity of enjoyment. The whole notion of importance is referent to thus ultimate unity. There is also equally fundamental in the universe, a factor of multiplicity. There are many actualities, each with its own experience, enjoying individuality, and yet requiring each other.
>
> Any description of the unity will require the many actualities; and any description of the many will require the notion of the unity from which importance and purpose is described. By reason of the essential individuality of the many things, there are conflicts of finite realizations. Thus the summation of the many into the one, and the derivation of importance from the one into the many, involves the notion of disorder, of conflict, of frustration. (51-52)

In short, if we try to assist our students (and our faculty members) by buffering them too much against the very real intellectual and ethical struggle involved in understanding, we may be robbing them of their education, not helping them.

REPOSITIONING ALTERNATIVE PROGRAMS FOR A NEW MARKET

Many highly intelligent, creative and courageous individuals have given up on our traditional academic institutions characterized by "pre-digestion" and, in fact, consider that traditional higher learning is actually antithetical to serious personal growth. Not only do they distrust academia, they are also suspicious of its reigning disciplinary paradigms of fragmentation and the information explosion arising from them. Worst of all, they have become so skeptical of their own intellectual foundations that they have become ethically immobilized with regard to their roles as citizens. After all, how can people be expected to make decisions about complex civic issues which clearly affect the lives of others if they neither value the way information is collected and presented nor trust their own minds to make valid judgments?

And there are many, many more people who are still trying to work within the "system" but who are nevertheless increasingly frustrated with it. These groups of interesting and active people form the potential marketplace for dynamic civic education programs, and they offer an exciting opportunity for alternative institutions to reposition themselves out of their stereotypic image of career enhancement educators or professional certification granters. In fact, some form of alternative higher education may hold our only hope of creating genuine, not sham, citizen education. Either traditional institutions must begin to adopt alternative methods or alternative institutions must begin to develop the high quality citizen education programs necessary to bridge the gap between the individual and the nearly unconfrontable "messy" world we live in. Thus, we can project a powerful sense of mission as we acknowledge our potential leadership roles for the twenty-first century.

SOME POSSIBLE PROGRAMS

Alternative institutions can virtually "jump" into this exciting marketplace with little or no change to their existing pedagogical structures. They are also in an excellent position to engage relatively mainstream academic scholars along with other experts and make use of their not-insignificant talents without first feeling the need to "convert" them into holistic educators. Following are three specific suggestions:

As Part of the General Education Requirement: Here are two different curricular possibilities, but they both have in common that each student must choose a big "messy" socio-political issue to concentrate on for an extended period of time and from a variety of perspectives. The major stipulation is that the student must care deeply about the issue and want to come to an ethical decision about some aspect of it.

1) An Interdisciplinary Critical Thinking Course or Independent Study Skills Course: Over the past year I have developed and piloted a critical thinking course to which adult learners have responded very well. Each student chooses a big messy issue to concentrate on at the beginning of the course and learns to apply both analytic and integrative thinking tools. Students not only learn valuable tools for sorting out and managing complex information and interrelated ethical dilemmas, but they also learn tools for spotting and dealing with their own emotional "blind spots." Students are placed in peer-review groups (groupings are made based on the similarity of their issues) and they stay in their groups throughout the course. Handout #1 offers a brief overview of the course. Several of my students commented that the "luxury" of being able to confront one issue that they were genuinely interested in for an extended period of time with a variety of intellectual tools was extremely valuable, compared to the "bits and bites" approach they find on television or in op-ed articles.

2) A Long-Range-Learning-Contract Course of Study Which Fulfills History and/or Social Science Requirements or "Senior Thesis" Requirement: Again, the student chooses his or her own issue and works at it as an independent study, which could extend over several semesters. A student can spend an entire semester or quarter studying the history of the issue, for example, and then move on to another extended study of the political and/or economic aspects of the same issue, and so on. The student's faculty advisor, who remains constant throughout the program, assists the student in integrating the information and paradigmatic questions posed by the various disciplines the student has worked in.

Handout #2 (attached) is called "Dissecting an Issue and Putting It Back Together." It sketches some ways of analyzing and then synthesizing a big messy issue for the purpose of coming to an ethical decision. It is no great intellectual achievement but it is a helpful tool for the management of complex information. McKenzie (1992) suggested another interesting and creative approach in a paper given at last year's Alliance conference where he described how his students were allowed to examine existing disciplines in terms of what may or may not be useful to them in their roles as citizens. But what is of primary importance is that advisor and student together are encouraged to create their own strategies of analysis and synthesis as part of the educational process.

As your citizen education program becomes more "institutionalized," students who are working on related issues can form study groups (essentially, citizen groups) with other students who are working on related issues as well as with interested faculty. As their understanding of the issue develops, the groups can plan seminars, presentations and/or discussions to which they can eventually invite "outsiders" both as audience and participants. These presentations can start off on a very small scale (students presenting their findings to each other plus a few friends) but can grow into larger public events. For example, they can invite an "expert" and/or community leader to discuss an aspect of their issue with a student panel, and also publicize the event in appropriate local media to attract interested citizens. The groups themselves could eventually grow into a mixture of students and outsiders, and these outsiders might eventually evolve into students and/or adjunct faculty. Needless to say, the publicity generated for and about these events would be highly beneficial to the sponsoring institution.

3) The "Weekend Seminar Program" or Other Short-Term COMMUNITY OUTREACH Program: Handout #3 describes a two-day seminar program I designed several years ago specifically to meet the needs of busy, results-oriented, intelligent adults -- people who were dissatisfied with existing educational and political efforts. For this type of educational approach, the issue must be pre-chosen by the institution, based on a good guess of what will be a "hot" issue for a lot of people. For example, the "deficit/debt/future economic health of the country" issue will be with us for some time, most likely increasing in its urgency and frequency of public debate. The same is true for racially and ethnically-related issues (affirmative action, immigration, language, multi-cultural education vs. the "canon," etc.).

The other criterion I recommend for selecting an issue (at least for the first few programs) is that it be relatively non-polarized and less emotionally charged while still remaining "hot" and important. For example, abortion would NOT be a good initial issue, nor would be an issue where sides have already been clearly drawn within the community and where interests demand to be protected, such as with NIMBY issues -- the time to reflect upon the benefits of nuclear power stations or prison half-way houses is NOT when one is going to be built next door to your house. (Attempting to do so is like trying to help a severely food-addicted person plan a quality nutritional program while sitting at a table covered with cookies, potato chips, ice cream, cakes, etc. The addict's immediate desires would be so stimulated that it would be impossible for him or her to remain focussed on the long term, bigger picture of what is good.)

Experts are asked to present their views on the issue but emphasis is placed on arming students with tools to challenge the experts. Academicians are invited to bring their disciplinary perspectives to the issue but they are able to see how their individual presentation fits into the bigger picture. Students come to recognize both the academicians and the experts as resources for future independent study activities. And the sponsoring institutions can begin to assume roles as knowledge "brokers."

HUMAN POTENTIAL AND FACULTY DEVELOPMENT

One of my professors in higher education, Jack Schuster (1993), made an outlandish suggestion at a recent conference -- faculty members should be allowed to "play to their respective strengths and preferences." Schuster thought it ironic that institutions of higher education have ignored this fundamental developmental notion since such institutions are "predicated on the development of human potential." But however 'predicated' they may be, there has been no shortage of critics who have pointed out how miserably our current machinery of higher education has failed with regard to developing human potential. (See, for example, Page Smith's Killing the Spirit, Bruce Wilshire's The Moral Collapse of the University, and of course Allan Bloom's The Closing of the American Mind.) Learning is discipline-centered, not student-centered; student passions are best left outside classroom doors, and student agonies over who they are and what is truly good are considered more or less irrelevant to their success as scholars (according to the paradigm of "value-free" knowledge). Suppressed and ignored students tend to turn into suppressed and ignored faculty, who have neither the zest nor the courage to challenge existing institutions. As Claremont Graduate School's president John Maguire (1982) remarked:

> It's not enough, though we must do it, to encourage civic action. What we most need is the nurturing of our civic imagination, which arouses dissatisfaction, which moves people to rethink themselves and everything else around them, which prompts people to envisage a new social order. (283)

The metamorphosis starts with the development of quality faculty -- faculty who are rewarded for their ability to take intellectual risks, to confront informational complexity without fragmentation or oversimplification, and to fight passionately for meaningful student growth.

Alternative institutions of higher education have a much greater potential than do traditional institutions to foster and develop a faculty which engenders intellectual courage. They can more easily hire "outsiders" who, although mature and responsible, are also dynamic critics of existing social and intellectual institutions. They can encourage faculty to explore productively new paradigms without fear of being thought out-of-step. And faculty can spend time developing individualized student programs without pressure to publish useless articles in journals that almost nobody reads.

It has been my experience that there are many fine academicians, particularly in the area of the "human arts and sciences," who are terribly frustrated with the relatively meaningless contribution they and their institutions have made to human betterment. They would respond with heartfelt enthusiasm if they were asked to be a part of a high quality citizen education program. Both your own faculty as well as "guest" faculty will respond very well to being asked to contribute based on their own strengths and interests. No matter what is "taught" at any given time, the student is recognized as the ultimate integrator of knowledge. And the institution's major responsibility is to assist its students in this process--to help the students integrate knowledge in a meaningful and productive way. With this viewpoint, outside faculty can be drawn from a wide variety of human-centered disciplines without undue fear of chaos arising from an apparent lack of centralized curriculum planning.

One might assume that the most likely discipline from which to draw faculty for citizen education programs would be political science. But I found this not necessarily to be the case. Often, political science professors, particularly those connected with large research universities, have become so engaged in the maintenance of the mainstream research paradigms of their discipline (e.g., statistical voter behavior studies) that they have lost touch with the drama of individual human agency. I discovered that professors from such disciplines as history and philosophy have particularly good contributions to make. Certain writers of fiction have much to offer in terms of their profound understanding of the human condition. Researchers involved in decision theory, risk analysis, mediation, negotiation, management, values clarification and communications have valuable skills and experiences to contribute. Also within certain of the social sciences, some very creative sub-disciplines are emerging and those professors can also provide some very interesting insights. For example, there is the relatively new field of environmental economics. Also there are urban studies programs, there are professors of social psychology doing research in such relevant topics as "group-think," and more. In general, the more entrenched in the mainstream, the less responsive they will be, at least initially. But keep in mind that even the most mainstream professor may be feeling trapped by the relative lack of creativity and ethical involvement of his or her academic situation. Also, younger professors have tended to be responsive.

The same goes for community leaders -- certain people are so entrenched in the mainstream that they may have no interest in creating change -- everything is working just fine for them. For example, most likely the local heads of the Democratic or Republican parties each think they are already working in citizen education. Some large corporation executives attend VERY mainstream networking conferences such as The Aspen Institute programs, are involved in running large PACs, and in short, have no particular incentive to see beyond the existing power system. Not surprisingly, leaders of anti-establishment groups may also be initially unresponsive -- they also consider themselves to be civic educators. I am not implying that these people have nothing to offer, but that they may have reasons for being resistant when first approached. Entrepreneurs, people who question authority, people who like to be around independent thinkers, people who are less entrenched, obviously will be potentially more responsive (although they, too, may be initially suspicious, especially if they think you are going to oversimplify the issue or have a hidden mainstream agenda). All of the above is not in any way a recommendation to exclude large groups of people or even not to seek them out actively. Rather, it should be seen as a preventative measure so that you don't lose any "psychic" energy while trying to build your program.

RESTORING ZEST AND COURAGE — JUST ASK

The recipe for revitalizing people whose dynamic wholeness has been suppressed and ignored by traditional academia is simple -- **just ask them what they really care about and give them the time and opportunity to dig deep in response.** Administrators should start with their own faculty. Give them the same individual attention as you offer to your students. (If you are feeling particularly magnanimous and courageous about developing human potential, you may also wish to extend this ultimate courtesy to yourself.)

Ask the same questions to "outsiders" -- potential adjunct faculty, community leaders, anybody you meet. There is nobody who is undeserving of being asked what he or she really cares about. And it has been my experience that almost everybody has an interesting and important answer to share, if allowed a little time to contemplate upon it.

By being willing to ask this question and allowing the time and energy to work through the real-world complexity and confusion which must be dealt with in order to be comfortable with ethical engagement in a solution, quality education will be created. Quality faculty will be developed and other quality faculty will be attracted to the institution. Quality faculty will produce more quality programs. *Quality programs will attract quality students. Thus the quality* cycle begins; and it is maintained by the intellectual courage and strength of spirit of each individual participant.

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HANDOUT #2

HOW TO "DISSECT" AN ISSUE AND PUT IT BACK TOGETHER AGAIN

LET'S TAKE AN EXAMPLE OF THE "WELFARE ISSUE." MANY PEOPLE THINK THERE'S TOO MUCH WELFARE BEING DISTRIBUTED BY THE GOVERNMENT AND THAT WELFARE DESTROYS INCENTIVES. OTHER PEOPLE THINK THAT IN A WEALTHY COUNTRY LIKE OURS IT IS A SIN NOT TO HELP THOSE WHO ARE IN NEED.

DISSECTION

1) Start with definitions of words (just what is "welfare"? What's the difference between "welfare" and "charity"?) And what social history is behind those definitions?

2) What are some of the arguments you hear for or against each side? (People who are on welfare don't try to get jobs; therefore, welfare makes people lazy; therefore it's bad. Most mothers on welfare can't get high-paying enough jobs to afford day care, so it doesn't pay to work. What should the children do--starve to death? It's not their fault that there aren't enough decently paying jobs.)

3) What pieces of information do these definitions and the various premisses of these arguments depend on (unemployment statistics, official designations of welfare status, ETC)

4) What causal hypotheses, or theories, are involved (does welfare "cause" laziness?; does forced charity "cause" resentment?)

5) Who are the different people and/or interest groups involved in the different sides of the issue -- who would benefit if either side won. (Welfare recipients, bureaucrats, taxpayers, politicians, ETC)

6) What other "big" issues are related to this problem (poverty, how we react to poverty, the role of government, taxation, ETC). What are the IMPLICATIONS of taking one side or the other?

7) What are your relationships to the issue (taxpayer, sympathetic person, wanting to help, wanting justice, wanting to reward the right things, ETC)

8) What basic philosophical/ethical questions need to be addressed (who are we, why should we help others, what is a dilemma, the individual vs. the community, what are the limits of government, ETC.)?

9) What additional definitional, informational tasks arise from #'s 4-8 (what is poverty, what does Constitution say, what are incentives, ETC.).

HOW TO PUT IT BACK TOGETHER AGAIN

EXAMPLES OF SOME CREATIVE TECHNIQUES TO "CREATE THE FOREST FROM THE TREES"

1. Drawing: Starting from the basics (your relationship to other people), sketch out all the various pieces of the issue and explore how they are related.
2. Contemplative Meditation: Regularly spend some quiet time contemplating what seem to be the most fundamental, the most important aspects of the issue -- what holds the "mess" together as a mess, what basic misunderstandings exist, what possible reconfigurations of energy might unclog the mess, how could the greatest amount of "natural" harmony exist using the least amount of force, etc.
3. Talking, Doing, Experiencing the Community: Students practice observing their perceptions as they experience real-world interactions and adjusting their ideas accordingly.

C1

PARTICIPATION IN LEARNING AND SOCIAL CHANGE: A KEY TO ALTERNATIVE ADULT EDUCATION

A Workshop for the Thirteenth Annual Conference on
Alternative and External Degree Program for Adults

Peter Park, PhD. and Barbara Rusmore, M. Ed.
The Fielding Institute

This workshop focuses on the theme of participation in learning. It is based on our experiences as faculty and student of the Fielding Institute, an external degree doctorate program for mid-career professionals, and our work in community-based educational organizations engaged in social change.

The workshop will examine the role of the learner's active participation as the key element in the adult education process. This type of participation begins with concerns rising from life experiences, and links together inquiry, learning, empowerment, and action. By joining learning and action through transformative practices in different social spheres--family, community, workplace, society, and culture, this educational process leads the participant toward self-actualization. Learning takes place in a social context and through engagement with social realities. Paulo Freire's pedagogy of liberation provides the philosophical underpinning for thus connecting learning to social change through learner participation.

111

Overlaying this basic educational philosophy, the workshop will introduce an epistemological framework, based on Habermas's critical theory, for understanding the nature of knowledge that is essential in working for a good society. This framework, in a nutshell, argues for bringing out the importance of interactive and critical forms of knowledge in addition to the instrumental variety. It also provides a basis for linking action to knowledge and puts participation in dialogue at the center of learning, as does Freire's liberatory education.

Alternative adult educational institutions, such as Fielding, and community-based educational endeavors, provide ideal settings in which learning can be integrated with social change activities guided by this philosophical framework. For one thing, adult learners bring to the learning situations the demands of life, which requires that knowledge for communal connectedness and a critical stance, as well as instrumental rationality, be fully engaged. For another, the fact that the adult learners are active and responsible members of society creates a natural bridge for conveying this kind of many-faceted knowledge into their life activities, thus holistically impacting the social spheres in which they live and work. Because these educational possibilities are open to alternative adult learning situations, their experiences and successes can serve as a model for the more traditional educational institutions in which knowledge tends to be narrowly defined, swayed by positivism, and learning is pursued in isolation from life.

In the workshop, participants will have opportunities to discuss these ideas regarding knowledge and social change in concrete terms, using student work at Fielding and in the community and excerpts from a documentary film (video). Examples of three organizations implementing this kind of educational program will be described and their programs will be analyzed using this framework.

1. Alternative Energy Resources Organization: A Montana farmer directed organization involved in research on sustainable agriculture which uses group problem-solving, research and education to undertake scientific on-farm research, community building activities and critical social reflection.

2. Center for Community Education and Action: A national center for participatory research which sponsors projects–the one discussed here works with developmentally challenged individuals through theater to build self-confidence, group power and social awareness.

3. Highlander Research and Education Center: An Appalachian regional center working with disenfranchised communities toward empowerment and the actualization of American democratic ideals through education and social action. A documentary video of their work in the civil rights movement, labor organizing and Appalachian coal fields will be reviewed.

Workshop participants should expect to gain understanding of the fundamental theoretical and methodological approaches used in these situations, and will be encouraged to relate the workshop material to their own experiences of learning and action in life–family, community, work, other social arenas.

PAIDEIA: SEMINARS PROMOTING CRITICAL THINKING, READING AND WRITING SKILLS

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> PAIDEIA (py-dee-a) from the Greek _pais_, _paidos_: the upbringing of a child. (Related to pedagogy and pediatrics.) In an extended sense, the equivalent of the Latin _humanitas_ (from which "the humanities"), signifying the general learning that should be the possession of all human beings (Adler, 1982).

In 1982, Mortimer J. Adler, Theodore R. Sizer and other educators concerned with the future of American education published _The Paideia Proposal: An Educational Manifesto_. Later, in 1984, came _The Paideia Program: An Educational Syllabus_. Through these two books, Adler (1984) and other members of The Paideia Group explained that the aim of the Paideia program was to reform radically basic American schooling by replacing the system's inherent elitism with a truly democratic system accessible to all students.

The three primary goals of the Paideia program are to prepare each student to (1) earn a living, (2) be a responsible citizen, and (3) become a lifelong learner. To achieve these goals, Paideia blends three modes of teaching and learning: (1) didactic classes in which students learn concepts and curricular content; (2) coaching labs in which students practice and master skills introduced in the didactic classes; and (3) Paideia seminars in which Socratic questioning leads students to listen and think critically and coherently communicate their ideas with other group members (Adler,1982).

Mortimer Adler introduced the Paideia program to leaders of the Florida Community College at Jacksonville, Duval County School Board, and Jacksonville, Florida, civic organizations several years ago. Impressed with the program's collegewide potential, FCCJ instituted a three-year training cycle for interested faculty and administrators. The National Paideia Center of the University of North Carolina at Chapel Hill, subsidized in part by a grant from the Jessie Ball DuPont Religious, Charitable and Educational Fund, provided the initial training. Over the course of the training cycle, National Paideia Center personnel conducted on-site sessions at FCCJ and hosted faculty at advanced seminar training institutes at Chapel Hill. College faculty incorporated Paideia seminars into their courses across the curriculum. Adult studies, developmental, and college-credit faculty reported widespread student satisfaction with the seminars. Faculty cited not only skill improvement among student seminar participants but also increased self-esteem and tolerance for others' opinions.

Adult studies at FCCJ includes adult basic education, general equivalency diploma, adult high school, and lifelong learning courses. Since the adult studies program operates on an open-entry/open-exit, self-paced basis, implementing Paideia seminars presented a unique challenge. The problems: How could seminars be structured into self-paced courses and how would the seminars affect a student's grade? Individual faculty members devised a variety of solutions to these problems, agreeing on three common guidelines: (1) Seminars should closely correlate to course curricula; (2) Seminars should be held on a regular, posted schedule so students could plan to attend; and (3) Seminars themselves should not be graded. Some faculty graded post-seminar writing assignments; others allowed the seminars as extra credit or special projects. In the adult studies classes, faculty shared leadership duties with visiting faculty and administrators. Classes were frequently combined when overlapping topics, themes, or applications occurred.

Seminar leaders act as facilitators, generating questions and encouraging participants to talk with each other rather than with the leader. The content and direction of the discussion belong to the participants. Adler (1984) cautions leaders, though, to be aware that different kinds of topics result in different styles of leadership. A work of fiction may require participants to understand exactly what happens in the work, while an expository piece can be used to explore the wisdom of the position taken by the author. While the goal of both seminars is to help students clarify their own thinking, the kinds of questions asked and the ways they are asked may differ. Adult studies faculty have employed contemporary and classical reading selections from all curriculum areas, paintings, sculpture, and even skeletons from the science lab as seminar topics. Seminars should give students opportunities to increase their understanding of the ideas presented in the works at hand; talk with each other, not just with the teacher; be actively involved in their own learnng; think better and more clearly; speak more articulately; listen and read better; and be exposed to the greatest works of art and literature from many cultures.

The opportunities Paideia seminars, didactic teaching and coaching provide support the three-part foundation of workforce skills needed by the year 2000. These skills are delineated in "The Secretary's Commission on Achieving Necessary Skills (SCANS) Report: What Work Requires of Schools-A SCANS Report for America 2000" from the United States Department of Labor (1992). The three areas of greatest need are basic skills: reading, writing, performing arithmetic and mathematic operations, listening and speaking; thinking skills: thinking creatively, making decisions, solving problems, knowing how to learn, visualizing and reasoning; and personal qualities: displaying responsibility, self-esteem, sociability, integrity, honesty, and self-management. This marriage of goals makes the Paideia program particulary applicable for adult learners.

The FCCJ adult studies program plans future implementation of Paideia elements. Adjunct faculty are currently training in seminar techniques. Fulltime faculty who were previously trained in seminar leadership will expand their knowledge of coaching and explore a more comprehensive evaluation of the program's effectiveness. While skills as well as attendance apparently improve in Paideia classes, adult studies faculty hope to contribute to the growing body of classroom research devoted to the Paideia program. Evaluation of writing skill gains and student attendance will be the focus for 1993-1994. That there is a need for further research on the program's efficacy is demonstrated by the results of a study of changes in critical thinking skills (Dryden,MacPhail-Wilcox & Eason,1991). The study findings suggest that currently available tests of critical thinking skills do not adequately measure holistic kinds of thinking; therefore, adult studies faculty will seek to develop a method for evaluating changes in writing skills. Also of interest to the department is the effect seminars have on class attendance. Because students in a self-paced program rarely interact with others on classwork, the adult studies faculty will examine the potential Paideia seems to offer for giving these students a connection to a stable group. Once students attend seminars regularly, the evolution to more cooperative learning tasks has begun.

Implementing Paideia seminars requires no high-cost, high-tech equipment; it does require staff development. Paideia does not cure all the ills of American education; it can result in more relevant, lasting learning. Paideia allows the instructor to be, in the words of one enthusiast, a "guide on the side rather than a sage on the stage."

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Adult Students, Critical Pedagogy, and Community Service

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Antioch University Los Angeles

> *Adult student reporting on his internship experience in an inner city high school :*
> Just how much I was taking for granted became painfully apparent as I began to interact with these students. Today I have a new respect for cultural and political differences and have been working on integrating this respect into my relationships. All the people I interact with benefit from this new perspective as I am more tolerant with opinions that differ from my own.

> *High school student reporting on his experience of having an adult student intern in his classroom:*
> It was kinda strange having the Antioch intern in my class. It was the first time I met an adult who seemed really interested in what I was thinking and saying. He really cared about me and this made me feel better about myself--special. I worked harder, too, because of this. I hope he comes back next year.

While community service programs are gaining popularity in traditional colleges and universities, such activities are often thought inappropriate for pragmatically-oriented adult students (see, for example, Cross, 1981). Adult programs have also been reluctant to respond to the calls for diversity, multiculturalism, and critical and feminist pedagogy so prominent in higher education's contemporary discourse. (For an excellent summary of this discourse, see Giroux, 1992.) This article outlines the primary framework for a new college student community service program that appears to have profound effects on its participants. The major purposes, key curricular contents, and outcomes reported by the undergraduate students who participated will be described. The program differs from most community service programs in two important ways. First, the students are working adults whose average age is 38. Second, the program includes an explicit focus on the personal and political development of such students. This latter aspect of the program is the central topic of this paper.

The Teacher Assistant Program

The Teacher Assistant Program[1] places "re-entry" adult liberal arts students in the classrooms of Los Angeles inner city high school. Simultaneously, the students are engaged in informal process sessions as well as formal theory from developmental psychology, critical pedagogy, and radical education at the University campus. Students examine issues of social change by learning about liberatory educational theory and by focusing directly on the establishment of honest and caring relationships with individuals—high school students—who appear very different from themselves. At the same time, they attempt to discard the predictable, hierarchical roles of authority that tend to maintain psychological distance between persons.

This set of conditions might call into question any number of personal and political values, which may not have been reflected upon previously. When these activities take place in volatile social and political contexts, students and their teachers must often draw on their most deeply held beliefs—about society, values and, perhaps most importantly, about themselves. Providing opportunities and guidance for students not only to define and examine their personal, political, and social values, but also to act on them allows the students to experience themselves as activists, working directly on what they value. As a result, many begin to see themselves as people who can make a difference. As one of our students described it:

> Normally, I would resort to the hopelessness that these huge social and political problems tend to elicit. And I would give up—feeling that there was nothing I could do as an individual to help. After participating in this program, however, I feel that attempting to reach just one person at a time and concentrating on that person is clearly a starting point for change—both for that person and for me. (#16, personnel manager for a major airline).

For at least three decades high schools in the more economically devastated areas of Los Angeles have seen high rates of crime and violence on campus, illiteracy, and school failure, while their students experience increasingly traumatic daily lives. These conditions create feelings of futility and abandonment for thousands of disenfranchised youth. As important, such conditions also increase feelings of helplessness and alienation in the adult middle class. However strong their feelings, though, most adults unwittingly retreat from the youth in their city. Indeed, research on adolescent-adult relations reveals that, typically, the only adults who personally know any adolescents are the parents of one (see Offer, Ostrov &

Howard, 1984, for a review). The Teacher Assistant Program tries to bring adolescents and adults together to form mutually educative and empowering experiences.

Theoretical Framework

The theoretical framework and goals of the Teacher Assistant Program have developed from three sources. The first was the need at the local level to act on Antioch University's historic mission of educating for social justice, especially after the recent uprising in Los Angeles (1991). The Antioch faculty and administration felt strongly that it was important for Antioch to attempt to enhance social relations between diverse groups and to create stronger commitments with local communities. The second was a commitment to undergraduate education informed by principles of cognitive and moral development. For some time our undergraduate faculty have engaged in dialogue about the ways in which stage theories of development, particularly those of Piaget (1967) and Kohlberg (1984), can be used in teaching approaches as well as in the design of appropriate learning outcomes. The third is a strong interest at our campus in critical and feminist theories and pedagogies. Their demands for attention to each student's experience, liberatory education, and for the political analysis of schooling offer useful theories and methods for Antioch's educational mission. These two paradigms—that of structural-developmental psychology on the one hand, and critical and feminist theories on the other—work well together in formulating the foundations and methodology for the Teacher Assistant Program.

As Paulo Friere (1970, 1978) points out, education that relies on traditional models of "transmitting" knowledge from the teacher's mind to the student are based on unacceptable authority relations between teacher and student—relations, those that disregard the value of the student's experience, if not the student herself! A critical pedagogy advocates teaching to students' experiences and meanings (Weiler, 1992). Similarly, Piaget (1967) and Dewey (1916) argue convincingly for a more developmental approach to education. Without it, they claim, much of traditional education does not result in actual learning. (Here, learning is understood to mean a change or transformation in thinking and experiencing). From their point of view, learning results from the student's reconstruction of knowledge. To reconstruct knowledge, students must make connections between new information and their current knowledge and experience.

Freire (1970) also argues that typical community service or charity work embodies a "false generosity." Although providers might be giving something to someone in need, they are not participating in activities that ultimately would make the charity unnecessary. Unfortunately, while intentions may be noble, the provider can still be seen as working to maintain an unjust distribution of privilege. Freire claims that "authentic" thinking, as well as true education, can only occur in honest communication with others (dialogue), which becomes impossible with identities like "giver" and "receiver." Thus, for Freire (and critical pedagogy in general), effective education must attempt to break down traditional authority relations. Teachers and students need to meet on common ground and collaborate in developing educational goals.

Structural-developmental psychology offers a psychological framework that works effectively with critical pedagogy's educational and political agenda. Structural-developmental psychology advocates development, that is, advancement to new stages or sub-stages of cognitive and/or moral thought (Piaget,1967; Kohlberg, 1984). Although controversy surrounds the articulation of the specific mechanisms of developing (cf. Kuhn, 1993), there is widespread agreement that direct confrontation with intellectual and moral challenge, particularly in emotionally charged situations, sets the stage for "disequilibrium." This breaking down of one's reliable, unreflected upon thought structures is important. In fact, the latest research findings on developmental change indicate that it may be more difficult to release old ways of thinking than to construct new ones, particularly for adults (Kuhn, 1993). When students are asked to address serious social problems directly with people who are living those problems, they often feel the need to reject their previously held values and construct new ones relative to the salient social and political issues in question. In addition, they often need to act on those values almost immediately. Under these conditions, transformational events seem almost inevitable. Indeed, in our program there are many.

By articulating a model of individual intellectual and moral change, structural-developmental psychology provides relevant psychological understanding for a radical pedagogy, which

> [defines] itself through a project of educating students to feeling compassion

for the suffering of others [and] to engage in a continual analysis of their own conditions of existence..." (Giroux, 1992).

Community Placement

Twenty-three adult students were placed at a traditional, comprehensive high school. Some students served only eight hours per week for one academic quarter. Others served more hours. Some stayed the entire year, serving over 300 hours.

The urban high school serves 1250 students, approximately 40% of whom are African-American, 55% Latino, 5% are from other ethnic groups. The school has much lower SAT scores, greater rates of illiteracy upon graduation, more delinquency and gang-related activity, and higher drop-out rates than state averages. In contrast, the school has a very strong athletic program, with varsity players often recruited for college and professional teams.

Antioch students are matched with those classroom teachers (representing a wide range of subjects) who volunteered to be a sponsor. These means that the student stays in one classroom while each 50-minute "period" brings a new group. Antioch students are described to the teachers as mentors who try to facilitate learning, but who do not perform some of the traditional teaching activities, such as lecturing, reprimanding, or grading papers. Teachers are informed about the program's perspective on and approach to education. All teachers who participated report major benefits from the program. Some teachers have taken the opportunity to reflect on their own ideas about education, e.g., "Having the intern there got me re-focused on the point of my job—the students!" Others find their classrooms more manageable, e.g., "I was surprised to see that when [the intern] was there, my students were less rowdy, more focused."

Student Activities

At the university, students meet every two weeks for a three-hour seminar. The informal sessions include community-building so that students feel comfortable voicing fears and concerns and can begin to see each other as opportunities for support and new learning. New interns are introduced to continuing interns who then act as "buddies."

Weekly readings consist of contemporary critiques of current educational practice, works from radical pedagogy (e.g., Freire, Weiler, Giroux), cooperative learning,

developmental psychology (e.g., Piaget, Kohlberg, Damon), and current events clips about issues affecting the population with whom they are working.
Students are required to keep a daily journal of their experiences and thoughts and to write a summary of their learning at the conclusion of their internship.

Student Responses to the Program
Students completed questionnaires anonymously at the completion of their internships each quarter. The questionnaires present statements with a rating scale from 1 (highly disagree) to 7 (highly agree) and a large section to write individual comments. (See Appendix A for a copy of the questionnaire.) These data offer written support to this author's observations during the seminar, which regularly included intense debates and emotional narratives. Virtually all students report significant personal changes as a result of the internship. All students reported significant new learning. For example, 81% of the respondents agreed with the statement "This internship provided me with meaningful new learning" as strongly as possible; the balance also agreed with it. 100% of the respondents strongly agreed with the statement "This experience was personally meaningful to me." In terms of social change issues, students were asked to respond to the statement, "I directly addressed issues of social justice during this internship." 81% of the respondents agreed with the statement as strongly as possible. Similarly, 71% of the respondents agreed with the statement, "This internship helped me to better understand racial and cultural tensions" as strongly as possible. Importantly, 100% of the students strongly agreed with the statement, "This internship helped me develop my perspective on education."

Individual comments offered on questionnaires give texture and context to these numbers. Many comments demonstrate self reflection on personal bias. Two examples follow:

> My own biases and prejudices have been transformed as a result of my interactions with the students. I'm more open now to people with different backgrounds and outlooks. (#2, age 41, a private investigator)

> I now realize how important it is to have someone authentic to talk to. I realize how difficult it is to be someone in an oppressive environment. Most importantly, I'm learning how to accept more aspects of myself, which allows me to treat myself and others with more compassion. (#23, age 34, a waiter)

Finally, many students come to develop new concepts about education. For example,

> I set out at the beginning of the term to assist a teacher in a classroom. What I discovered took me totally by surprise. I changed most of my ideas about teaching and education, and began to formulate an entirely new perspective on "learning." (#13, age 30, a professional dancer)

> My experience with these students has made me realize how important the promotion of radical change in education truly is and how much of a role I must personally play in making that happen. (#A, age 32, a supermarket checker)

These responses provide supportive evidence for the effectiveness of this program in terms of its impact on adult students' educational and political thinking and action.

Discussion

This article described a community service program and claimed that placing adult students in a setting where they directly confront challenging social, political, economic, and personal problems, while providing them with support and guidance, sets conditions for them to develop personally and politically.

Whether or not this development can be related to "social change," begs the question of how "social change" is to be defined. For example, it is not clear toward which goals we are to aspire if we engage in it. Are we to direct ourselves to the goals of the liberal elite whose discourses on equality and justice can ignore the social and political functions of curricula, knowledge, and pedagogy? Should we direct ourselves instead toward the objectives of the conservative elite who, under the guise of morality, promote a view of schooling based on cultural conformity? "Education for social change" is attractive rhetoric but requires systematic analyses.

If we were to agree on a conception of social change, another problem emerges. Can we, as educators, responsibly advocate for such change to our students in the absence of wider societal support? In whose interests is social change? Different interests have different notions of which forms of social change are desirable. For example, are we willing to, as Giroux (1992) has discussed, "...challenge the image of higher education as an adjunct of the corporation"? (p. 128).

Typically, adult education programs are the last to embrace a critical perspective on education or society. Indeed, they are most identified with helping individuals learn the skills to "fit in," thus maintaining the societal structure as it is.

In a pluralistic society, with multiple conceptions of "social change," perhaps the goals of tolerance and mutual respect are to be preferred. Self knowledge, critical reasoning, taking the perspective of another, caring for others, and a commitment to justice are the best defenses against racism, sexism, and all the isms of bigotry and intolerance. The program described here attempts to develop social and political activism, but not toward a particular definition of social change. Rather, the program focuses on a particular idea of the good person in a pluralistic society.

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[1] **The Teacher Assistant Program is one of five programs in Project InterAct, a collaborative outreach project supported by Antioch University, Inglewood Unified School District, and Cities in Schools.**

APPENDIX A

PROJECT InterAct

ANTIOCH UNIVERSITY

Teacher Assistant Program Evaluation: Intern Response

Subject: ______________________________ (e.g., English, Music)

Evaluator: ______________________ (Circle Quarter) Sum/Fall/Winter/Spring Year ______

Supervisor: ______________________

Age: ______ ☐ Male ☐ Female

Approximately how many units have you completed in your program at Antioch?

☐ 0-29 ☐ 30-59 ☐ 60-89 ☐ 90-119 ☐ 120-149 ☐ 150-179 ☐ 180-209

Please circle the appropriate number:		Strongly Disagree						Strongly Agree
1.	Before the internship began my role was clearly explained to me.	1	2	3	4	5	6	7
2.	This internship provided me with meaningful new learning.	1	2	3	4	5	6	7
3.	I would have felt uncomfortable going to the supervisor if there were a problem.	1	2	3	4	5	6	7
4.	During this internship I put theory into practice.	1	2	3	4	5	6	7
5.	The supervisor gave helpful feedback on my work.	1	2	3	4	5	6	7
6.	The initial orientation was not very effective.	1	2	3	4	5	6	7
7.	This internship helped me to better understand racial/cultural tensions.	1	2	3	4	5	6	7
8.	During the internship I directly addressed issues of social justice.	1	2	3	4	5	6	7
9.	The readings used to supplement this experience were useful.	1	2	3	4	5	6	7
10.	This internship helped me develop my perspective on education.	1	2	3	4	5	6	7
11.	I would recommend this internship to other students/alumni.	1	2	3	4	5	6	7
12.	I did not receive enough guidance from Antioch faculty.	1	2	3	4	5	6	7
13.	I was able to form meaningful relationships with the students.	1	2	3	4	5	6	7
14.	This experience made me feel like a part of a community.	1	2	3	4	5	6	7
15.	My initial beliefs about this population were challenged.	1	2	3	4	5	6	7
16.	This experience was personally meaningful to me.	1	2	3	4	5	6	7

Please explain your response to item #16: ______________________________

____

____

Please comment on the strengths and weaknesses of this internship or supervisor. ______________

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C

ASSESSING MOTHER LEARNING

Patricia Y. Pisaneschi, Ph.D.
Mentor/Coordinator
SUNY Empire State College

Abstract: Returning adult women students often enter college with few or no transfer credits, yet experiential learning gained through nurturing children and managing a household is often ignored. To exclude this source of learning continues our societal devaluation of unpaid work and ignores much of the valuable knowledge adult women bring to college. Mother learning is included in course offerings at accredited colleges and can legitimately be assessed.

Motherhood brings with it tremendous opportunities for learning, which include both affective components (Layton, 1989) and cognitive components (Pisaneschi, 1992). As mothers observe and interact with their infants and young children, they develop observational skills and gain new awareness of physical growth, language development, health and nutrition. Answering children's questions requires listening, communication, and teaching skills. As children grow older, the need for schedule coordination, time management, delegation, and other aspects of home and family management increases. As Belenky, Clinchy, Goldberger, and Tarule (1986) point out, "The process of promoting the growth and development of children is an important source of growth and development for parents" (p. 170).

Some mothers engage in reading or other informal study to supplement their experiential learning. Some participate in structured study groups or workshops, perhaps focusing on problem-solving skills or alternative parenting practices. Many discuss problem situations with friends, relatives, human service professionals, or medical practitioners. All of these activities augment parental learning.

Is there any guarantee that such learning meets college-level standards? Of course not. But can this learning be college level? Of course it can.

A small sample of college catalogs (Indiana State University, 1990-92; Mansfield University, 89-90; Southwest Texas State University, 1990-92; SUNY at Oneonta, 1987-89) yielded course titles for freshman and sophomore studies such as:

Development in Infancy,
Human Development within the Family Context,
Marriage and Family Living,
Parent Education,
Family Health,
Fundamentals of Nutrition,
Child Nutrition,
Nutrition for the Athlete,
Food for the Family,
Food Preservation,
Meal Management,
Personal and Family Management,
Consumer Education,
Socio-Psychological Aspects of Dress,
Children's Clothing Design.

Other titles related to topics in interior design and textiles.

In addition, majors in home economics are provided by 15% of over 1900 schools listed in the Peterson's 1987 Guide to Four-Year Colleges. In the fourth edition of Peterson's The Independent Study Catalog, two-thirds of the 71 colleges listed as offering correspondence study include home economics topics. Clearly, various topics related to home management and family life are considered suitable for college level study.

However, mothers themselves make statements such as, "Oh, I haven't really done anything since I got out of high school." It is hardly surprising that mothers are unaware of the value of their learning. Employers review the resumes of women returning to the job market and ask why they have had "no work experience" in the last 10 years. Evaluators of college-level experiential learning ask students to explain their job responsibilities and describe volunteer activities, but seldom raise questions regarding home management or family skills. As Holt (1982) pointed out, neither colleges nor employers value competencies developed through unpaid work. Thus, returning women students are seldom made aware of the possibility of earning credit for prior learning in home economics.

Even at colleges where portfolio evaluation is possible, arrangements for carrying out this process are sometimes a well kept secret. Faculty and staff lack the time and resources to provide students with support for portfolio development. How to Get College Credit for What You Have Learned as a Homemaker and Volunteer (Ekstrom, Harris, & Lockheed, 1981) was published in 1977 by Educational Testing Service and revised in

1979 and 1981. This guide, which was difficult to locate, lists examples of 14 volunteer activity areas and only 6 areas for possibly earning credit based on homemaking: manager of home finances, home nutritionist, home child caretaker, home designer and maintainer, home clothing and textile specialist, and home horticulturist.

Many colleges award credit to students who have achieved passing results on exams offered through the College Level Examination Program (CLEP), the Thomas Edison College Examination Program (TECEP), the DANTES exams developed by Educational Testing Service for the U. S. Department of Defense, or the New York State Regents Examinations. However, of more than 180 available exams, CLEP's "Human Growth and Development," which (somewhat erroneously) focuses its content on childhood and adolescence, is the sole offering related to mother learning, of which it touches only a single component. Moreover, this exam covers material traditionally included in child psychology, which does not always match what mothers have learned. Titles such as "Parenting" or "Child Care Principles" may come closer to describing actual learning.

The bill of rights for adult learners developed by the Coalition of Adult Education Organizations ("Bill of Rights," 1991) includes "the right to have relevant prior experiential learning evaluated and, where appropriate, recognized for academic credit toward a degree or credential" (p. 5). Yet returning women students may not be full beneficiaries of this right, even though females represent a majority of both full-time and part-time college undergraduate students (Undergraduates, 1990). If a study such as "Home Economics 102" or "Child Care 206" which appeared on a transfer transcript would be accepted into a given program, perhaps as an elective, then the lack of opportunity for the evaluation of equivalent experiential learning becomes a violation of student rights.

At SUNY Empire State College, undergraduates are encouraged to earn credit by evaluation (CBE) for experiential learning which can be incorporated into individualized degree programs. However, annual report data (Thorsland, 1991) indicate that the mean number of CBE credits is lower for females than for males in both baccalaureate and associate programs. In addition, a recent survey of degree programs of 131 female students (selected from a sample considered in previous research by Pisaneschi, 1989) found that only 70% of these students had requested CBE credits, even though 92% had room in their programs for 3 or more additional CBE credits. Of the 92 women's programs which did include CBE, only 2 contained titles related to mother learning.

Among the 31 experiential credits she earned, another woman incorporated 7 credits directly related to mother-learning: 3 in "Nutrition and Food Preparation," 2 in "Home Management," and 2 in "Understanding Aspects of Breastfeeding." (The inspirational alternative title of "Human Lactation" occurred to us only after the completion of her associate degree with a concentration in family life educational studies.)

The "Student Planning Guide for Degree Programs and Portfolios," printed by SUNY Empire State College in February, 1990, points out that experiential learning should have general applicability outside of the situation in which it was acquired, include both theoretical and practical understanding, be evaluated by an expert, and relate to the student's program of study either in the concentration or as general learning. A mother should not earn credit simply for the experience of raising children, but for demonstrating learning which has enabled her to understand principles of child rearing.

The process of portfolio development helps the student identify and conceptualize her learning. In the process of considering and writing about their learning, students gain a greater sense of the principles involved and their applicability to a broader setting, as well as making their learning assessible to a qualified evaluator.

Given the lack of confidence which characterizes so many returning women students, the process of analyzing their experiences and recognizing that meaningful learning has taken place is likely to provide positive validation and a boost to self-confidence. It is possible, however, as McCormick (1990) points out, for the evaluation procedure to bring stressful and unpleasant experiences to the surface, and evaluators should be aware of this possibility.

Fathers also learn from their experiences, and we can certainly extend an opportunity to male students to consider credit for their learning as parents. However, despite gradually changing patterns, among returning adult students we are still likely to see more women than men who have delayed their own education and career development to nurture children and families and who are starting with a smaller base of existing credits.

It is critical for us to recognize the importance of mother learning in topics such as child care, family management, and related areas. Allowing students to seek out credit is not enough; we must encourage and support them in that search.

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MITIGATING DISCIPLINARY HALF-LIFE BY INFUSING CONTINUOUS QUALITY IMPROVEMENT PRINCIPLES IN ADULT HIGHER EDUCATION

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Abstract

The concept of half-life, as first applied in nuclear physics, provides an analogy useful in understanding the entropic nature of higher education in general, and of adult higher education in particular. The concept of disciplinary half-life (DHL) is presented with an equation explaining the factors that account for DHL. The role that student retention of knowledge (SRK) plays in DHL is also presented with strategies for aiding SRK. Various principles of continuous quality improvement (CQI) are presented next to show how DHL can be positively impacted. Lastly, views representing both faculty and adult students' classroom experience in using CQI principles to mitigate DHL are provided.

Disciplinary Half-Life (DHL) in Higher Education

With increasing social and technological change the need for constant updating of one's knowledge is more pressing than ever. Knowledge acquired from a technology-based curriculum deteriorates at a faster rate than knowledge attained from a curriculum existing largely independent of technology. This point is reinforced in Tom Peters' recent work titled Liberation Management.[1] In this book Peters states that the disciplinary half-life (DHL) of an engineering graduate from the University of California at Berkeley is now running about 5 years. As the rate of technological change increases the half-life of those educated in a technology-based curriculum will certainly shorten.

How can DHL phenomenon of knowledge deterioration be mitigated? To answer this question the factors that contribute to DHL need to be identified. These factors (with descriptive acronyms) include:

- the degree of future relevance of a student's present knowledge of the field 5 years after graduation (FRK is the acronym representing the "Future Relevance of Knowledge");
- the rate of increase of new knowledge in an academic field five years after a student's graduation (RNK is the acronym representing the "Rate of New Knowledge"); and
- the student's retention of knowledge to which they have been exposed while pursuing graduation (SRK represents the "Student's Retention of Knowledge").

With these factors a simple equation may be developed that allows for prediction of disciplinary half-life (DHL). This equation is predicated on two assumptions. First, an inverse relationship is assumed to exist between FRK and RNK. Second, it is assumed that a positive value will result when subtracting RNK from FRK. Although other possible relationships might exist between FRK and RNK (e.g., multiplicative) for present purposes these alternative relationships will not be explored. The equation to explain DHL is:

$$DHL = f(X \times SRK)$$

Where:

$$X = g(FRK - RNK)$$

This equation's acronyms (i.e., DHL, SRK, etc.) have values ranging from a low of 0.00 to a high of 1.00. The following example shows how DHL can be predicted by knowledge of FRK, RNK and SRK.

Example Predicting Disciplinary Half-Life (DHL)

Given:

- the future relevance of a student's present knowledge (FRK) of the field 5 years after graduation is 75% then FRK = .75
- the rate of increase of new knowledge (RNK) in a field 5 years after a student's graduation is 25% then RNK = .25
- the student's retention of knowledge (SRK) gained from their studies is 100% then SRK = 1.00

Where:
DHL = (.75 - .25) 1.00

Then:
DHL = .50

A DHL with a value of .50 suggests that 50% of what one learns (in a curriculum that was 100% current at the time of initial learning) will be relevant and up-to-date five years after graduation - assuming 100% retention of material that was learned. Perhaps the biggest challenge to this equation is that a graduate will have 100% retention of material learned. In this equation, when retention approaches 50% DHL is cut in half, thus halving the half-life! How then, can DHL be mitigated in light of a changing knowledge base?

How Can DHL Be Mitigated?

Based on the above equation DHL can be mitigated by:

○ extending the relevance of a student's present knowledge of a field into the future?

○ anticipating new knowledge in an academic field and exposing student's to this anticipated new knowledge?

○ increasing the student's retention of knowledge to which they have been exposed?

Unfortunately, attempts at extending the relevance of present knowledge would likely displace efforts in developing new knowledge. Efforts expended in anticipating new knowledge will most likely produce little, if any, results. Obviously, the only practical means to mitigate DHL is by increasing the student's retention of knowledge to which they have been exposed.

There are many strategies that can be employed to help a student retain what they have learned.[2] These strategies include active practice, overlearning, allowing for distribution of practice and making the material meaningful. The strategy of active practice is contrasted with that of passive reception. That is, the greater the extent that the student is actively involved in the learning experience the greater that student's retention of the material. The old Chinese proverb presented below perhaps best explains the benefit of active practice.

> Tell me and I will forget.
> Show me and I will remember.
> Let me do and I will understand.
>
> Unknown author

Overlearning of material, as a retention strategy, occurs when the student "continues to practice beyond the point where immediate and complete recall is first possible . . . overlearning seems to be essential to long-term retention . . ."[3] Overlearning is facilitated when frequent review of material is combined with actual use of that material by the student (e.g., letting the student do - as suggested in the old Chinese proverb).

The strategy of distribution of practice is contrasted to that of massed practice. There is much support for distributing practice as a retention strategy. "Studies that have shown that, in general, distributed learning aids retention better than a concentrated or massed cram session."[4]

Therefore, active practice, overlearning, distribution of practice and meaningfulness of material are characteristics of a learning process where retention is facilitated. Further, the student's retention of knowledge significantly affects DHL. For example, take a scenario where there are two students with different levels of knowledge retention; one student has 100% retention while the other has 50% retention. The disciplinary half-life phenomenon for the student with 50% retention will be just half that of the student with 100% retention.

Continuous Quality Improvement Principles in Adult Higher Education

Historically education has been viewed by many as producing a graduate with the requisite knowledge to meet future life challenges. This view has given way to one where education is seen as a continuing life-long process. Viewing education as a life-long process parallels, in large part, the concept of continuous quality improvement (CQI) as forwarded by Philip Crosby.[5,6] Table 1 presents several of the CQI principles advanced by Crosby that have application to adult higher education.

Table 1. CQI Principles Applicable to Adult Higher Education

1. Quality is defined as conformance to requirements.
2. Requirements are defined by the customer.
3. Empowerment, partnership and participation is necessary.
4. Continuous improvement is possible.
5. Change is a permanent organizational fixture.
6. Decisions are based on data rather than subjective perceptions.

Each CQI principle plays an important role in mitigating DHL. Principles #1, #2 and #3 empower both student and teacher to cooperatively define quality in light of data each presents about their requirements. Figure #1 illustrates how these principles operate at the micro-level (i.e., classroom level) where both student and teacher take on the dual role of customer/supplier.

Figure #1. A Micro-Level View of CQI In Higher Education

TEACHER
(customer/supplier)

UNIVERSITY
SUPPLIER --- CLASSROOM ---CUSTOMER

STUDENT
(customer/supplier)

The traditional approach to quality focuses only on external customers (i.e., individuals who purchase the organization's product or service). In higher education the external customer was traditionally seen as the student. However, the traditional view of the student-customer relegated the customer to the role of child while the teacher-supplier assumed the superordinate role of parent. Under CQI this patriarchal relationship gives way to one based on partnering. The CQI literature defines customer as "the next person in line." Therefore, in higher education customers include teachers as well as students. The student-customer expects the teacher-supplier to provide clear directions for assignments, to return graded assignments in a timely manner, etc. In turn, the teacher-customer expects the student-supplier to submit assignments in a timely manner, to develop assignments in accordance with specified guidelines, etc. Using partnering both students and teachers share responsibility and accountability for outcomes from the education process. Clearly, empowerment, partnering and participation are required from both students and teachers in cooperatively articulating each other's requirements, as such requirements define quality from each customer/supplier's perspective.

Principles #4 and #5 also complement one another in that continuous improvement necessitates ongoing change. The old saying "if it ain't broke, don't fix it" is giving way to "if you haven't found a way to improve something then you haven't looked hard enough." Under CQI change occurs when an opportunity exists for improvement. The primary purpose for change is to facilitate improvement. Change is a necessary prerequisite for improvement.

Principle #6 also complements the other CQI principles in that decisions should be data-driven. Data need to be collected and analyzed to determine such things as customer requirements, the degree to which customer requirements have been met and trends in quality improvement. Ideally, data should point to potential process and system improvements to better meet customer requirements.

Implementing CQI Principles to Mitigate DHL

In the initial discussion of the equation for explaining DHL the significant influence of the student's retention of knowledge (SRK) on DHL was presented. Several strategies to mitigate DHL and aid in student's retention were also presented along with various CQI principles. Attention will now turn toward using CQI principles to facilitate SRK in order to mitigate DHL.

Several views are offered on infusing CQI principles in both undergraduate and graduate classes. These views reflect both student and teacher viewpoints based on insights gained from implementing CQI principles in the classroom.

From a teacher's view it is quite challenging to move from patriarchy to partnering. The teacher clearly retains responsibility for determining content issues. However, process issues (e.g., how material will be covered, grading procedures, etc.) are to be partnered with students. True partnership requires willingness to change by both teacher and student. Partners have the right to voice disagreement and communicate openly their views of how the process can be improved. However, old habits are hard to break and new habits are often as equally hard to establish. Open communication, willingness to recognize each other's dual role as customer/supplier, and seeing change as the key to quality improvement are required.

Students are likely to start the semester with the expectation that they will be given knowledge through the lectures and assigned readings. Students generally verbalize acceptance of empowerment and partnering when such concepts are intially introduced. However, understanding that responsibility and accountability are strongly tied to empowerment and partnering is developed with practice, not with a statement that "now you are empowered partner." Most students are conditioned to expect education in a specific format. When suddenly responsibility for classroom processes is shared the student experiences uncertainty and ambiguity. Empowerment may initially be used by the student as a tool to exert their personal agenda. However, as students gain experience with empowerment and partnering their participation turns from asking "how can I succeed" to asking "how can we succeed, and what needs to be changed to maximize our success."

Students, like teachers, have a desire for security and a guarantee of success. However, applying CQI principles requires that one be willing to continue to learn by participating in the "great adventure" where security and the guarantee for success is left behind. Continous improvement and commitment to change are necessary if the the great adventure of learning is to be ongoing.

Conclusion

With CQI principles the student is much more actively involved in all phases of the learning process. Learning by doing permeates the education process where CQI principles are integrated. Too often the goal (for the student) of the traditional classroom is to memorize (not learn) enough material to pass an exam, receive the reward (grade), and go on to the next course. To the degree that CQI principles are present in the education process all of the strategies that aid in SRK will be present to a high degree and DHL will be mitigated proportionately.

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TRANSFORMING THE COMBINATION OF JOBS AND PART-TIME STUDY INTO AN EDUCATIONAL ASSET FOR BOTH STUDENTS AND EMPLOYERS

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Abstract

The purpose of this paper is to describe ways and means for spawning innovations and interactions to enhance the quality, rewards, and attractiveness of undergraduate professional education for students with simultaneous-demanding job commitments and to identify mutual benefits to employers. Proven successes in graduate education will be evaluated for benefitting undergraduate student-employees. An advocacy position is described from research and case studies. The focus is on education-employer partnerships coupled with innovations in academic structures, curricula, delivery systems, and schedules to integrate academic and experiential learning derived from the work place.

Overview

To accommodate a growing number of undergraduate students and potential students who for various reasons elect to combine work and college study, access must be made more attractive, study more rewarding, and compatibility between jobs and academic pursuits enhanced. Both present and potential working students are expected to recognize the rewards envisioned from better retention and accelerated progress toward degrees as being very worthwhile and motivating. Not only are improved access and quality of education for working-undergraduate students targeted in this paper, but also their enhanced job-related contributions to employers.

Efforts are initially directed to undergraduate professional students because of the greater barriers they confront from rigid curricula requirements and accreditation boundaries. The opportunity for serving students pursuing professional degrees is even more challenging because of the disproportionately large numbers of them with full-time jobs or demanding part-time employment. In metropolitan public institutions, such as the University of Tennessee at Chattanooga, (UTC), approximately seventy-five per cent of those enrolled in professional programs appear to have strongly competing job demands.

Most of these students aspire to complete planned academic objectives, but are seriously burdened with over-commitments of activities exacerbated by inadequate cooperative planning between educators and employers. Over-commitment is especially discouraging to women simultaneously attempting to care for families, work for a living, and pursue academic degrees. Universities attempt to serve working students through off-hours course schedules and occasionally on site delivery, but under even the best of present conditions working students too often require as long as ten years to complete an undergraduate engineering curriculum.

Background

The author's interest in formalizing programs to serve working students better was expressed in a paper at the 1988 Annual Conference of the American Society for Engineering Education. This paper discussed studies concerning the growing numbers of part-time engineering students and quality problems which they confronted. It also discussed perceived flaws in published data categorizing part-time and full-time students as a consequence of the registration practices of most universities.

Chris Argyris in a 1991 Harvard Business Review article discussed the opportunity of experiential learning from job experiences and the failure of employers to optimize opportunities. He considers deficiencies a serious handicap to U. S. corporations in achieving international competitiveness. He postulates that most companies don't even recognize that an internal learning problem exists and have great difficulty in addressing the dilemma.

An article by the author, (approved for publication) in the August 1993 issue of The IEEE Transactions on Engineering Management), reviews previous studies and research findings to conclude that partnerships between higher education and employers are essential if institutions of higher education are to generate "satisfied customers".

In a 1986 report, the National Science Foundation Board extolled the virtues of a well educated citizenry, but expressed alarm for the current deficiencies in educational quality and our industrial competitiveness lag. Educational partnerships, especially those integrating academic and experiential learning, appear to be an excellent means of attacking the serious problems cited by the report.

John N. Gibson, former dean of engineering at the University of Virginia advocated the need for change in the fall 1991 issue of The Bent of Tau Beta Pi. He related engineering education as being as slow to change as was some American manufacturers to let loose of the near-century-old philosophy of Winslow Taylor which expects more and more from the traditional producer without evaluating and introducing innovative alternatives.

John W. Gardner is a 1964 book contrasts the ability and willingness of young organizations to change with the staid internal resistance to innovation found in [overly] mature organizations. Even after 30 years, engineering educators have done but little to heed Dr. Gardner's generic admonishments.

On-going programs and publications of the Council for Adult and Experiential Learning and the Alliance for Alternative Degree Programs for Adults support the feasibility of the proposed innovations to accommodate the needs of working students, mostly in the age range of 21 to 55. Published reports appear to be very limited for identifying and evaluating quality enhancements in engineering education important to part-time or working students. However, articles relating to attracting and retaining, or failing to do so, women into engineering are supportive of the partnerships advocated, and can be extrapolated to predict that negative attitudes such as curricular rigidity and time demands which deter women also impair working students in general.

The feasibility of the objectives advocated in this paper are corroborated by a recent article by Cathy Trost in the Wall Street Journal describing employer policies which encourage formation of partnerships and achievement of desired objectives.

Justification Of Innovations

The majority of students enrolled in undergraduate professional curricula in most public metropolitan university have full time jobs or demanding part-time work which seriously conflict with academic pursuits. Most of these students aspire to complete planned academic objectives, but are seriously burdened with over-commitments of activities exacerbated by inadequate cooperative planning between educators and employers. Over-commitment is especially discouraging to women simultaneously attempting to care for families, work for a living, and pursue academic degrees. Universities attempt to serve working students through off-hours course schedules and occasionally on site delivery, but under even the best of present conditions working students too often require as long as ten years to complete an undergraduate engineering curriculum. Many others become drop-outs! Quality, motivation, retention, and efficiency all suffer seriously when professional degrees are pursued in a loosely structured manner over an indefinitely drawn-out period.

The serious time conflicts of working students can be alleviated by: (a) universities scheduling classes about equally between working and off hours, (b) employers providing flex time or free time for at least half of the classes to be taken during working hours, (c) universities making structural, curricular, and delivery innovations to encourage employer partnerships, and (d) universities expediting academic progress toward degrees through curricular adaptations.

Appropriateness From Students' Viewpoints

Quality enhancements for part-time students must emphasize retention, accelerated progress toward degrees, and the integration of study and job experiences. In turn these achievements are expected to foster access improvements. When employers become satisfied with benefits gained through assisting employees already enrolled in academic programs, their enthusiasm is expected to escalate for boosting access and assistance to those without previous college experience.

Many students finishing high school are uncertain of the value of college and accept jobs immediately. A few combine college and jobs successfully on their own, but structured coordination is very unusual with the neglect often resulting in frustration and early drops outs. The structure must be designed to encourage the combination of college study and work through an orderly plan demonstrating mutual benefits. The potential for cooperating community colleges to link effectively high school and college must be recognized fully in the strategic planning process.

Employers Also Benefit

To motivate employers to support their employees who are pursuing a college degree as part-time students and help recruit others, benefits to them must be identified along with those seen for students. Chris Argyris' article alerts both educators and employers to the opportunities of learning from job experiences and the failure of employers to optimize opportunities within their organizations. The partnerships are envisioned to alleviate the problems cited by Argyris. Cathy Trost's article reveals a most encouraging trend of evolving mutual benefits for employer and working students. However, universities must be proactive in initiating employer-education partnerships and innovating operational modes to optimize these benefits.

This paper first focuses on minimizing study and job conflicts for working students, then discusses how experiences in the work-place can be transformed into an asset for them, and finally catalyzing the work-place to become a learning-center environment for all employees. The educational value of cooperative education, internships, and other practicums are well established, but structured interactions in the work place among all categories of contributors appear to be seriously neglected. The objectives of the articles by Argyris and Trost cited are deemed applicable to all level of employees. Traditionally a greater appreciation is perceived for the mutual benefits of life-long-learning at the graduate level than for programs serving employees without college degrees. However, this may be only a perception. Some recent responses of employers to a recent survey conducted by the author seem appropriate. Although the focus of the survey was on graduate education, most of the viewpoints are deemed applicable also for support of professional undergraduate education and shared time arrangements.

Responses of East Tennessee Regional Employers Concerning Shared Time to Motivate Life-Long Learning

Responses are compared for the following: Top Level Executives, TLE; Aspiring Young Professionals, AYP, Satisfied Middle Managers, SMM; Aspiring Middle Managers, AMM; and Others, OT. One, (1), measures strong agreement to the statement and five, (5), strong disagreement. Weighted averages are used in making comparisons. The numbers at the left reflect the order in which the statement appeared in the survey instrument. The results are:

17. I have contemplated pursuing a graduate degree, but have resisted because of encroachment on personal time; TLE, 2.7; AYP, 2.4; SMM, 2.8; AMM, 2.8; OT, 2.1.

24. My company would benefit if more employees pursued job-related graduate-level education; TLE, 2.3; AYP, 2.5; SMM, 2.1; AMM, 1.8; OT, 2.5.

25. My company encourages technical professionals and managers at all stages in their careers to pursue graduate level education; TLE, 3.1; AYP, 3.9; SMM, 4.0; AMM, 2.9; OT, 3.0.

33. If my company approved, I would be more interested in pursuing graduate-level education if once-per-week courses were scheduled for 3:30 to 6:00 pm rather than 5:30 to 8:00 pm; TLE, 3.0; AYP, 2.1; SMM, 2.1; AMM, 2.1; OT, 2.4.

33a. If my company approved, I would be more interested in pursuing graduate-level education if courses were offered three Fridays and Two Saturdays per term rather than once-per-week from 5:30 to 8:00 pm; TLE, 3.1; AYP, 3.0; SMM, 2.6; AMM, 2.4; OT, 2.6.

34. If my company approved, I would be more interested in pursuing graduate-level education if courses were offered three Fridays and Two Saturdays per term rather than once-per-week from 3:30 to 6:00 pm; TLE, 3.2; AYP, 3.3; SMM, 2.6; AMM, 2.4; OT, 3.1.

35. My company would prefer for its technical professionals and managers to pursue job-focused short courses and seminars rather than a sequence of graduate-level courses leading to a masters degree; TLE, 2.4; AYP, 2.4; SMM, 2.0; AMM, 2.6; OT, 2.4.

36. I would prefer to pursue job-focused short courses and seminars rather than a sequence of graduate-level courses leading to a masters degree; TLE, 3.3; AYP, 2.9; SMM, 3.3; AMM, 3.0; OT, 3.0.

37. I do NOT perceive that graduate study leading to a masters degree for technical employees and managers would be beneficial to the company; TLE, 3.9; AYP, 3.4; SMM, 3.9; AMM, 4.2; OT, 3.7.

38. I do NOT perceive that graduate study leading to a masters degree would be beneficial to me personally; TLE, 3.9; AYP, 4.2; SMM, 3.9; AMM, 4.2; OT, 4.1.

39. I do NOT perceive that job-focused graduate-level short courses and seminars for its technical professionals and managers would be beneficial to the company; TLE, 4.6; AYP, 3.9; SMM, 4.6; AMM, 4.3; OT, 4.4.

40. I do NOT perceive that job-focused graduate-level short courses and seminars would be beneficial to me personally; TLE, 4.0; AYP, 4.0 SMM, 4.6; AMM, 4.1; OT, 4.0.

41. Life-long-learning experiences for technical professionals and managers are essential for the continued improvement of any organization; TLE, 1.5; AYP, 1.6; SMM, 1.2; AMM, 1.6; OT, 1.9.

42. Life-long-learning experiences for technical professionals and managers are essential for the continued professional development of professional employees at all stages in their careers; TLE, 1.4; AYP, 1.4; SMM, 1.2; AMM, 1.6; OT, 1.9.

Except from obvious differences expressed in Inquiries 24 and 25, a subjective evaluation of the responses supports the value of graduate education for both individuals and the employer including degree programs and short courses. Since a large number of the working students interested in pursuing an undergraduate degree on a part-time basis are older than traditional college students, they are expected to have comparable views toward life-long learning, including degree programs, as those responding to the graduate inquiry reported. Just as for graduate programs, higher education must take the initiative to intensify interest of both employees and employers and introduce innovations and alternatives to better serve customers. Customers are the part-time students and their employers.

Cooperative NSF-UTC Project For Attracting Working Women Into Engineering: Shared Working-Hour Time Valuable

Both the literature search and local experience reveal that time pressure is the greatest deterrent to working students for successfully pursuing engineering degrees, especially for women. Improved schedules and delivery modes can enhance the management of students' time, but more must be done. Recognizing the value of experiential learning and the likelihood that this know-how is equivalent to some course work required in the curriculum presents a very promising innovative approach.

The cooperative National Science Foundation-University of Tennessee at Chattanooga, (NSF-UTC), project for attracting working women into engineering is attempting to gain faculty recognition for substituting some documented on-the-job learning for selected courses, or course segments. Some courses may be adapted to recognize the experiential know-how of students reducing their inputs of time and effort. Feasibility questions arise because faculties are understandably conservative in guarding the scope and quality of courses and the integrity of the curriculum. However, these hurdles must be diminished because rigid requirements perceived by working students to be arbitrary not only exacerbates attrition of those enrolled but also diminishes the attractiveness of higher education for those considering enrolling.

As discerned from the literature and first hand experience with the NSF-UTC project for working women, major thrusts to accommodate working students must focus on employer partnerships, academic structures, curricula, delivery modes, schedules, and the learning environment. Specific undertakings advocated include: (a) alleviating conflicts between jobs and study by enhancing educational-employer interactions, (b) catalyzing a serious and diligent effort to achieve academic recognition for experiential learning, (c) liberalizing Coop programs and course substitutions practices, (d) diminishing transfer barriers between two and four-year schools, (e) providing accommodating schedules and advancing non-traditional delivery modes, and (f) utilizing partnerships to erode attitudinal access barriers impeding the enrollment of working students with a special attention to women and minorities.

Conclusions

An increasing number of employees at all career stages can benefit from structured educational programs strategically planned by regional universities and employers. Students pursuing part-time study toward a degree confront serious competing hurdles unless the part-time study program is strategically coordinated through educational-employer partnerships.

The cooperative NSF-UTC project for attracting working women into engineering has demonstrated that programs for part-time study can be structured and coordinated and that employers are moderately supportive. Time restraints are the greatest deterrents to retention and progress toward degrees. Flex time and/or free time for some working hour classes is essential for structuring and implementing effective programs and to alleviate the serious time pressure faced by working students.

Employers also benefit form the proposed interactions and the work place can become a learning centered environment as advocated by Argyris. The work place must be catalyzed to motivate all employees to continue to pursue education, and educators must recognize that the work place can provide learning packages which are equivalent to or superior to some elements in traditional educational programs.

Numerous students desire to combine jobs and college, and higher education must catalyze partnerships so that this combination can be coordinated to innovate the academic setting and maximize the value of the work place as an learning environment.

Simultaneously, the work place is transformed into a learning centered laboratory. Employees and employers must realize mutual benefits from structured cooperative educational programs designed for part-time students.

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SALVAGING THE SELF-CONCEPT; USING PERSONHOOD AWARENESS TO ACTUATE THE ADULT LEARNER

by Roger Wilbur

"There will be time, there will be time...
...for all the works and days of hands
That lift and drop a question on your plate;
Time for you and time for me,
And time yet for a hundred indecisions,
And for a hundred visions and revisions...

—T. S. Eliot (from **"The Love Song of J. Alfred Prufrock"**)

But will there? These provocative lines of poetry remind me of the plight of adult learners struggling against time and change in today's fragmented social milieu. Many have learned to use computers to stay abreast of technological demands, but have they learned the equally valuable survival process of assessing their own values, their own directions, and, indeed, their own personhoods? The questions keep coming...and the revisions keep happening without clear impressions of what the whole human being should become.

I'm genuinely concerned that the ethics and identities of alternative adult learners are being set aside, along with their attempts at "college success." I'm concerned that many adult learners are feeling misplaced, lost in the shuffle—and the result is the inevitably frustrating condition of alienation. It's ironic that in the year that marks the thirtieth anniversary of Bob Dylan's social awareness music, the lyrics of his first prominent song underscore the maladjustment of many adult learners (now forced to become "re-learners"): "How does it feel, to be on your own, with no direction known, just like a rolling stone...?" (Bob Dylan, "Like A Rolling Stone," 1960.)

Dr. Joseph Gratto, President of Potomac State College, in the preface of my book, BEING YOURSELF, explains our current cultural-educational enigma:

> "We can no longer prescribe with much confidence group norms and rituals which will represent the formula for success. Our era is one of astonishing change. Our culture is multi-ethnic. Our population is mobile. The world we must educate people for is one we cannot clearly envision, and scarcely imagine with any degree of accuracy.
>
> "We do not need to delve deeply into psychology, religion or philosophy to learn that ultimately we must be ourselves or be unhappy. The simple analogy of the compass we use in geometry class can symbolize our situation. There is the point and there is the pencil. The pencil can be any color and it can range across the page, but there must always be the center. The circle drawn can be larger or smaller and intersect other circles, but it must always have its center. If for some reason, the point slips out of the center, the pencil goes out of control; the figure loses its perfection...the center then must be relocated or confusion will reign..." (5-6)

Simply put, we need to help students--particularly adult learners--define their own "centers" or fulfillments in life. This challenge is a kind of modern logos that teachers of adult learners should embrace earnestly in a helter-skelter societal milieu that threatens to depersonalize learning and discourage many students trying desperately to rediscover who they are, and what they are capable of becoming. Dr. Gratto goes on to say:

> "That in a determinedly secular and scientific society, we should concern ourselves with developing something so intangible as their "selves" is not so obvious, nor is it clear how to do this without becoming prescriptive and judgmental...
>
> "As educators, we have responded to the pressure to include more material of "high immediate relevance" in our curricula. As teachers, we have tended to respond to the rapid expansion of knowledge by cramming more content into courses which are often already incomprehensibly comprehensive. As we have done these things, however, I have observed the students quite clearly searching for people at school who will actually just take time to listen." (6-8)

Courses with built-in emphases on "self-awareness," self-disclosure, and values clarification have begun to move up rapidly in the hierarchy of regard--especially by adult learners in alternative education programs.

I'm fully convinced, after 33 years of diverse teaching experiences at the college level, that the essence of actuating self-awareness and the reaffirmation of individual potential in the classroom is the nature of the human interaction process. This starts with recognition that students are "real people" who are worthwhile and who deserve respect. They possess life experience expertise and by sharing and exchanging cultural views can often be teachers, too. Thus, the classroom can become a learning community wherein everyone is, in some sense, a "teacher-learner."

There is a flexible premise that I've come to endorse because of the student actuation I've witnessed. It can be expressed this way: Students learn more willingly, become more open, and gain more perspectives on "self" in relation to society in classroom environments wherein relatively unrestricted and natural communication is allowed and encouraged.

Students--learners, if you will--are human beings who want to be involved in their own learning processes and who want to be treated with respect and consideration while doing that. Most students today--including adult learners--lead confusing existences beset by daily traumas and frustrations, by constant adjustment to various assaults on their routines and lifestyles that are "de-centering." A brief essay, entitled A CONSIDERATION OF PERSONHOOD by Ross Snyder written some 27 years ago, underscores (and is strangely applicable even today) the timely urgency of this matter of the centering of the "self." I often use this as an icebreaker or door-opener with adult learners to initiate an exploration of the process of seeing people in dimension and not as easily perceived, stereotypically categorized automatons. Listen to its probing character and evoking of the process of self-inquiry...

> "Who is the person sitting next to you? You might say a name and describe how tall he is and the color of eyes and hair. But none of these things is what the person is. A person is invisible activities.
>
> Who, then, is the person sitting next to you?
>
> The person sitting next to you is a unique world of experience. Within him is constantly going on a world premier of experiences that no person has ever had or will ever have. Thus the person sitting next to you is an inexhaustible sort of existence. Within him are energies that have been partially awakened. Nine-tenths of his possibility has not been touched off.

> He has a fearing need to reveal himself...to be known even as he knows himself...to be known at a level deeper than words.
>
> The person sitting next to you is really a community. In that community lives still the father and mother of this person, the boys and girls with whom he played most, the people with whom he went to school, the persons with whom he competed, all the live things of this world that came and interacted with this person. They are still deep within.
>
> He participates in history making...even though feebly...trying to make a way and lift an ensign for the people's children in a world that often makes no sense at all. History making today is like trying to swim in a tidal wave.
>
> Way down underneath, the person sitting next to you is a commitment. It is covered by layer after layer of compromise and injury by hurts. But at some point, after admitting the shortness and fragility of his life--and the evil in this world--he says, "Nevertheless."
>
> He can live not only for himself, but also for you. He can confront, encounter, understand you--if that is what you want. In turn, he is to be understood. And unless other people take time to understand him, he is thwarted from being personal." (2:2:240-241.)

To further the process of personhood, I try to see each student separately--individually, uniquely. I've developed the habit of looking at learners as distinct and different "trees"--each one in process of growing and branching out. For example, early in certain courses I ask each student to spontaneously and imaginatively draw his/her own tree--any way, any shape, real or fantasy. Then I ask them to have that tree say something in a caption or cartoon balloon accompanying the drawing. (Many students tell me that they have not been asked to do something so open and freestyle since early in grade school.)

Once, in an adult learning class on creative methods, a male student in his late thirties moved apart from the class, sat in a corner of the room, and wept. He later explained to the class community that no one had ever before in his life up to this point, ever accorded him that much freedom to express himself his way from the intrapersonal depths of his personhood. Thus, when he began to draw, he had trouble and felt overwhelmed because so many feelings and ideas were cascading at him internally. He said he felt that he really needed to fervently draw a whole forest of his trees, each full and abundant, bursting with leaves signifying an overflow of potential... Priming the adult learner's personhood pump can often lead to multiple discoveries of the dimensions of her/his self-concept...

Listen to what two experienced teachers recently said when asked the question: "What from your childhood education did you carry into your own teaching?"

> Nancy Blampied, Concord, New Hampshire: "I wrote a poem in a senior English class which my teacher called 'exquisite'—no red pen comments. His praise made me feel creative, competent, and recognized. In my teaching, I'm able to watch students grow in confidence as they write and share with me and each other. Praise and appreciation touch us deeply and allow us to continue to risk. I still do this myself, in a group of teachers who write."
>
> Phyllis Bishop, Loveland, Ohio: "When I entered teaching back in the Dark Ages, I deliberately chose to treat my students as viable human beings instead of just bodies occupying seats. I'd had several teachers

> who refused to answer student questions and treated us with disrespect. I vowed never to refuse a student's question nor treat one with disrespect. I'm happy to report that, with only minor lapses I've been able to keep that vow."
>
> (collected by Kenneth S. Lane, University of California, Berkely; NCTE Council Chronicle, 13.)

Self-concept and personhood actuating is a vital key to adult learners becoming centered and goal-oriented in a world that often seems not to care and to promote alienation. As teachers of adult learners, we need to value methods of validation and the nurturing of self-esteem so students can reaffirm who they are and how they can become fulfilled in keeping with their own natural aspirations and potentials.

In "Personhood: The Art of Being Fully Human," Dr. Leo Buscaglia, noted author/educator/world traveler emphasizes the significance of such a mission:

> "Since there are no limits to the potential of personhood, there can be no end to his work... Like the society in which we live, we are a mass of joyful contradictions, complexities, imperfections, incertitudes, and magic. The search for full humanness is in the process of trying to make some personal sense of the contradictions, of attempting to unravel the seeming complexities, of struggling with the imperfections, of overcoming the incertitudes, and of actively reveling in the magic.
>
> "We are being told that personhood and actualization are becoming obsolete as are the phenomena of life and death and their inherent struggle. Modern science assures us it will soon be able to reproduce the perfect person in the laboratory and program it for life according

> to a pre-prescribed model of anatomical perfection. At the same time, educators are questioning the ability of the human being to deal with such values as freedom and dignity and are busiliy devising plans for programmed learning which, they assure us, through experimental design, will rid us of the conflict-inducing illusion of uniqueness and individuality..." (133)

However, Buscaglia goes on to say, as if voicing a creed for today's adult learners:

> "Personhood is not a gift; it is an inalienable right. We have a rightful place on this earth and in this universe. We have had enough of alienation. We are weary of being fragmented and living under the constant threat of annihilation. All things considered, we're not too bad.
>
> "Our desire is to be made whole again. We want to experience life with even more intensity than before, and more holistically, with our entire mind, body, and spirit. We want to make life a celebration. Our history, as we are too often reminded, may not have been the most joyous or encouraging, but we are not irrevocably tied to our past. We want to participate in the process of creating a more perfect now...

Finally, Buscaglia advises:

> "Your personhood is real. It is your most valuable possession. It can be known, experienced, and felt. No one can suffer its loss more desperately than you. As long as it remains in life it can endlessly grow, develop, and change... To keep it from actualizing itself is to forfeit your role in the necessary process of life recreating itself."

And that's the nucleus of the challenge to teachers of adult learners... Can we allow for focus on the actualization of personhood and self-concept in our classes? The caravan of displaced adult learners is momentarily stalled at a technological oasis that may, at any time, turn out to be a mirage or an empty watering hole. Can we, as educators/teachers/caretakers of adult learners join the caravan and become fellow travelers rather than remain as detached commentators and mapmakers?

An elderly student returning to education after thirty years of workaday world routines once asked me upon entering an adult learning class in the humanities: "What can I expect to get back?" At the time, I gave the usual syllabus style response, but lately I realize what I should have answered... simply: "Yourself..."

* * *

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High Brows and Low Brows:
Differences in Recipients of Nontraditional Liberal Arts and Traditional Professional Degree Programs

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Introduction and Purpose of Study

Do professionals with a nontraditional, liberal arts education differ from professionals with a traditional, professional education? The influence of education upon professionals is especially important to American society. The professions have become essential to the very functioning of society.

There has been a growing lack of confidence in the professions as change agents and problem solvers for society during an era of rapid change. But the professionals themselves must work within that context of change; the context of messy, ill-defined problems that defy "textbook" examples (Schon, 1983). Recent theory in continuing education models how professionals deal with change in their daily lives (Fox et al., 1989). Blanchard and Fox (1990) expound upon the change model by emphasizing how professionals use learning resources during change.

Awareness of professional development as a continual changing/learning process has stimulated a search for educational experiences which facilitate that continuous process. The search inevitably sparks debates about curriculum and instructional delivery, especially liberal versus professional education and traditional versus nontraditional degrees. Do the philosophically based differences of the various curriculum and delivery systems become noticeably evident in the learning processes of the degree recipients? The purpose of this study was to investigate the extent to which the changing/learning processes of teachers who had obtained a nontraditional Master of Liberal Studies degree differed from the changing/learning processes of teachers who had obtained a traditional Master of Education degree.

Design of Study

The study was comparative in nature and thus concentrated on description and not casual relationships. The study's design incorporated both quantitative and qualitative analyses of information collected from semi-structured interviews of twenty teachers. As a means of sorting the interview data, coding categories were developed as recommended by Bogdan and Biklen (1982). When a new variable was explored which had no previously defined categories, a modified form of the constant comparative method was utilized as a means of processing the data into categories as Lincoln and Guba (1985) recommended. Ultimately the descriptive data were divided into as many variables as seemed pertinent. During the quantitative stage of analysis, information was place into well defined categories of variables. The resulting nominal data were analyzed through descriptive statistics which included frequencies and percentages. The variables were then examined to discern patterns characteristic of the two teacher groups.

The study embodied the grounded theory and investigative procedures of Fox, et al. (1989) and additional work by Blanchard and Fox (1990) to address two research questions:

1. How will changes made by the two teach groups differ in terms of a) forces for change and b) types of changes made?
2. How will the learning resources used by the two teacher groups differ in terms of a) types of learning resources, b) importance of learning resources, c) stages of change in which the resources were used, d) types of informative content of the resources, and e) importance of the informative content?

Comparison of the two teacher groups addressed the changes made in terms of both forces for change and types of change. The categorizations of forces for change (reasons changes were initiated) were derived from the grounded theory of Fox, et al. (1989):

personal - a force for change stemming from inner feelings such as personal well-being.

personal/professional - a force involving feelings about one's career such as improvement of financial status, furthering the career, or concerning what the job means to the person.

professional - a force for change concerned in doing the job such as enhanced competence.

professional/social - a force for change which involved others within the professional environment such as relationships with colleagues or responding to new policies.

social - a force for change stemming from relationships outside the profession such as family or community.

The categorizations for types of change resulting from the initiating forces are also derived from the grounded theory of Fox, et al. (1989):

accommodation - small, simple changes which were acts of acceptance.

incremental - adjustments in lives or practice which required a more complex adaptation.

structural - large, complex changes.

Patterns of use of learning resources included: types of learning resources, combinations of learning resources, stages of change in which the resources were used, ranking of importance of learning resources, and types of information gleaned from the resources. The types of learning resources depicted the sources from which something was learned. The types of learning resources were categorized as human helpers, material resources, continuing education, and self (e.g., personal experiences, reflective thought). The stages of change in which learning resources were used were derived from Fox, et al. (1989): preparing for a change, making a change, and solidifying a change. The importance of learning resources was measured by nominal categories of importance: high (top 25-33%), medium (middle 50-33%), and low (bottom 25-33%).

The types of informative content depicted the kinds of information obtained from the learning resources. Informative content was not a variable used in the studies by Fox, et al. (1989) or Blanchard and Fox (1990). Therefore, the constant comparative technique of Lincoln and Guba (1985) was used. The categories selected for informative content were useful in addressing the issues raised in the philosophical debates concerning the advantages and disadvantages of liberal education and professional study. The categories for informative content of learning resources developed as follows:

focused - information that was directly related to the specific change involved.

situational context - information which provided a sense of context for the situation.

interdisciplinary - information derived from a special subset of broad information that came from a different discipline or field of study.

interprofessional - information gleaned from an expert in another profession

self-reflective - use of thoughtful reflection or self-analysis/evaluation within a change.

Findings, Conclusions, and Discussion

The analysis of the study was concerned with the extent to which the two master's degree groups differed in their changing/learning processes. Concerning their change processes, the two master's degree groups differed in both the forces that tended to initiate change and the resultant types if changes made. In addition, the forces for change and types of resultant change appear to be interrelated. Teachers with a Master of Liberal Studies (MLS) degree cited a higher number of changes, more professional/social forces for change, and more accommodations than teachers with a Master of Education (MEd) degree. For all teachers, accommodations were closely associated with professional/social forces. In addition, the higher number of changes reported appears associated with citing accommodations. Accommodations are simpler changes and tend to utilize fewer resources. Therefore, it would take less time to report upon an accommodation and leave more time to cite additional changes within the average interviewing time frame.

Explanation of why the two master's degree groups tended to cite different forces for change and types of change was not clear in this study. One possible explanation was that the Master of Education group was more successfully indoctrinated into their professional culture through their profession oriented degree program. They were not affected with the adjustments to their professional environment that may have been necessary for the Master of Liberal Studies group who did not receive professional acculturation in their degree program.

However, another possible explanation was that the Master of Liberal Studies group had a greater awareness of education in the context of broad social and cultural issues. Their broader image of education may have made them less amenable to the teaching professions's status quo and more inclined to question what they may perceive to be superfluous requests and situations within their work environment.

The principal level of analysis in the study also was concerned with the patterns of use of learning resources within a change. The two master's degree groups displayed similarities as well as differences in both the use and perceived importance of learning resources.

Human resources were the most commonly and consistently used learning resource for both master's degree groups. Any differences in use between groups were of a specific nature and did not show an obvious trend.

The MEd group had a greater tendency to use continuing education and rank it higher in importance. Also teachers with an MEd degree tended to use continuing education proportionately more often in obtaining focused, broad, and interdisciplinary information. The greater frequency, variety of use, and the attachment of higher importance to continuing education as a resource by the MEd group is consistent with expectations concerning a traditional format. Those learners who have chosen traditionally more formal educational formats in the past could be expected to continue the use for formal education formats in learning throughout life.

Teacher with an MLS degree had a greater tendency to use material resources and rank them high in importance. The MLS group concentrated the use of material resources in making a change while the MEd group more consistently used those resources in the other stages of change.

Both teacher groups used self as a resource about as often and in the same stages of change. The MLS group tended to use themselves in more than one way in a change and tended to rank the resource low less often. The MEd group tended to use self as a learning resource through specific experiences rather than self reflection. However, the MLS group used self reflection proportionately more often and ranked it higher in importance.

The extensive use of material resources and self reflection were indications of expected patterns. Self exploration of material resources indicated an expected pattern continuing from the extensive reading format embedded in the Master of Liberal Studies program. The extensive use of self reflection was consistent with the espoused benefits of liberal education in increased reflection.

The principal level of analysis in the study was also concerned with the pattern of use of informative content. Similarities, as well as differences, were found in the informative content obtained from learning resources by the two master's degree groups.

Focused information was the most commonly and consistently used type of informative content with equal importance to both master's degree groups. Though issues of context and reflection are raised in the professional's response to change, it appears that inevitably specific knowledge is needed and sought.

No appreciable difference between the groups was found concerning the importance of information pertaining to the situational context of the change. Both teacher groups tended to use situational information in approximately half of their changes. However, the MLS group had a greater tendency to use more than one kind of situational information in a change. The tendency follows liberal education's rhetoric of facilitating a consciousness of what the world is like (McMurrin, 1982) and an understanding of people (Johnston, 1986). Schon's (1987) prescriptive use of situational information by professionals appears to be utilized by both teacher groups, albeit the MLS group may use it in great depth.

Interprofessional information was not used extensively by either master's degree group. Expressed concern (Tolley, 1975) over the lack of interprofessional cooperation dealing with change seems warranted. When the information was utilized, each group tended to use it in basically similar patterns. Therefore, neither type of degree program appears to be related to the use of interprofessional information by the teachers.

The MEd group had a greater tendency to use more than one piece of broad contextual information and placed more importance upon that type of informative content. The frequency of use of interdisciplinary information for the master's degrees groups was similar. There was a slight tendency for teacher with an MLS degree to use more than one piece of interdisciplinary information within a change. However, the teachers with an

MEd degree had a greater tendency to rank interdisciplinary information high in importance. The resultant patterns of use of broad and interdisciplinary information was not consistent with expectations derived from essays on liberal education. Expected evidence of greater use of broad and interdisciplinary information by the teachers with an MLS degree, for the most part, was not found in this study. In fact, the countertrend of greater use and higher ranking among teachers with an MEd degree for both broad context and interdisciplinary information was more prevalent. This countertrend was made even more evident by the findings that the MEd group also had a greater tendency to use all four categories of learning resources in a change and to use their learning resources more evenly in all three stages of change.

The learning preferences of the teachers with regard to their own learning experiences were only a portion of the influences considered. The nature of the changes themselves were also considered. As suggested by the studies of Fox and others (1989), the differences in the use of learning resources might also be attributable to the nature of the change itself as well as the nature of the teachers' master's degrees. The unexpected pattern of use of broad context and interdisciplinary information illustrates that possibility.

Though essays on liberal education would indicate the expectation of the MLS group to use more broad contextual and interdisciplinary information in a change, the data from this study actually showed more evidence to the contrary. However, in examining the influence of the nature of change made on the use of informative content, there are some noteworthy patterns.

Broad contextual information was used less often in accommodations than incremental or structural changes in both groups. Likewise, when broad contextual information was used in accommodations, it was used only once and was never ranked high in importance.

Interdisciplinary information was used least often and ranked low in importance in changes stimulated by professional/social forces. Both accommodations and professional/social changes were overrepresented in the responses made by the teachers with an MLS degree. Thus, the influence of the nature of change may also have been of consequence as well as the nature of the master's degree programs in the teachers' use of broad contextual and interdisciplinary information. This evidence of overlapping influences of the nature of change as well as the nature of the teacher's' master's degree programs is consistent with the caveats suggested by Schon and Nowlen, who stressed that continuing professional education could not be divorced from professional environment (Nowlen, 1988) or professional activity (Schon, 1983, 1987).

Recommendations

In this study, the use of Fox, et al. (1989) change theory was restricted to the interrelationships of change to learning and to the categorization of certain variables. These elements were found to be very suitable scaffolding upon which to design this study of teachers as professionals. However, there are other elements of Fox's theory with equal promise which were not incorporated into the study. For example, other studies might focus upon the purpose of learning (problem-specific to conceptual) and the method of learning (deliberative or experiential) as they relate to learning resources used. It is recommended that these additional elements be formulated into future studies in continuing education of other professions.

More formal investigation into the influences of the embedded, interwoven variables within the master's degree programs is also recommended; especially investigation on the specific effects that curriculum design and instructional delivery have upon professionals. Knowing the differences in learning strategies between recipients of uniquely designed degree programs can enhance the development of programs which will facilitate lifelong learning processes needed in an era of rapid societal change.

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Evidence of Empowerment: Students As Change Agents

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From 1986-91, a collaborative project involving two four-year institutions and a community college in Colorado served 15 students who would not otherwise have had the opportunity to become fully credentialed elementary school teachers. Most of these students were Hispanic females, ranging in age from 28-52, employed at that time as paraprofessionals (classroom aides) in the public schools in and around Fort Lupton and Brighton, Colorado. These students are now fully certified, employed bilingual teachers.

During 1992-93 another cycle of the program began, again with the objective of enabling 15 highly motivated, high-potential "parapro's" to make the jump to new status as certified, highly marketable professionals.

By way of background, it will be helpful for the reader to understand the basis for the collaboration that brought about the ***BUENO Paraprofessional Teacher Training Project***. Dr. Lorenso Aragon, Associate Director of the BUENO Center at the University of Colorado, Boulder, was successful in obtaining a federal grant to cover educational expenses of a selected group of public school classroom paraprofessionals who demonstrated high potential to succeed in a bilingual teacher education program.

To carry out the project, it was necessary to have the cooperation of Aims Community College, which serves the Fort Lupton area at its South Campus location, and a four-year institution with an appropriate degree and certification program which could be offered in a flexible off-campus format to enable maximum participation with minimum travel time and living expense for the students. Because of the University of Northern Colorado's recognized leadership in teacher education, Dr. Aragon approached UNC's Colleges of Education and Continuing Education and obtained their cooperation. Funds obtained through the grant covered tuition, textbooks, and specified costs (e.g., dependent daycare, mileage) for students selected to proceed beyond the associate degree earned from Aims Community College, and the College of Continuing Education agreed to waive the delivery fee typically charged to students in external degree and certification programs. This was possible since (a) a concurrent proposal to the Colorado Commission on Higher Education had gained approval for state funding of instructional costs, (b) travel between the Greeley campus and Fort Lupton location generated minimal instructor travel expenses, and (c) the offering of classes for a hand-picked, predictable student population allowed the college to dispense with program advertising, simply distributing course schedules to the students through Dr. Aragon.

While the associate degree program through Aims Community College was available at no cost to as many participants as wished to begin the degree cycle, the grant could accommodate only 15 participants through the baccalaureate and certification phase. For that element of the program, students participated in a competitive selection process in which Dr. Aragon and representatives of the UNC Colleges of Education and

Continuing Education were involved.

The University of Colorado-Boulder's BUENO Center was responsible not only for obtaining the grant, but also for providing on-site project coordination at the Fort Lupton site on the Aims Community College South Campus. Project director Aragon proved to be the students' psychological mainstay for the duration of their program, as was later apparent in our findings.

Aims Community College, based in Greeley, but with its South Campus fortuitously located in Fort Lupton, provided tuition-free instruction to the degree-hopeful parapro's, revising or adding certain elements to their typical Associate of Arts curriculum specifically to achieve a match with undergraduate requirements of UNC's Bachelor of Arts in Spanish: Bilingual/Bicultural Education and certification programs. They continued to allow use of their facility without charge during delivery of the upper division and certification courses offered in successive fall and spring semesters.

Three divisions within the University of Northern Colorado were actively involved in administration and delivery of upper division and certification instruction. The College of Continuing Education provided administrative liaison with the on-site project coordinator, administered state funds coming back to the institution (from which the academic colleges paid faculty salaries), and provided instructional support to faculty; representatives from the College of Education's Teacher Education Center and the College of Arts and Sciences' Hispanic Studies Program cooperated to select and schedule teaching faculty.

Our students were a remarkable group. To obtain a demographic profile, we combined personal data from both the first and second rounds of the project and found that 29 of 30 are female; their current ages range from 26-55, the average age being 38.5; 73% are Hispanic, 20% are Caucasian non-Hispanic, and 7% did not state ethnic derivation; 73% are married, 8% are single, and most--including the single individuals--are parents and/or grandparents. Scholastically they are impressive. Most began their associate degree work as high school graduates, although one had to obtain a G.E.D. before proceeding. The GPA (grade point average) range for their college work, pursued while fully employed as classroom aides, was 2.41-4.00 (four point scale), with the average being 3.42. To top it all, one particularly noteworthy graduate from the first round of the project was selected Outstanding Nontraditional Student of the Year by the National University Continuing Education Association in 1991, at the regional level (NUCEA's Region V includes seven midwestern states).

Now to the inquiry. Because we wanted a clearer understanding of our students' perceptions of what they *brought to* and *took away* from the program with respect to our identified *empowerment* factors, we developed a three-pronged approach for collecting information: written response survey, videotaped interviews with students, and videotaped interview with the project director. As we studied the responses, we found evidence of a combination of at least six distinct factors or indicators common among individuals within the group: internalized content and methods information, demonstrated skills, recognition of opportunity, sense of support, motivation to proceed in spite of perceived and real obstacles, and confidence in self. This combination became, to us, the signal that individuals were unconsciously experiencing or aware of and displaying their empowerment. Here is the summary of our findings.

> **Internalized Content and Methods Information:** Participation in content courses gave all students the opportunity to review or add new information in the variety of disciplines which are part of the elementary teacher's repertoire. What particularly enhanced this process was new awareness of and ability to adapt and manipulate different approaches to teaching, based upon individual learning styles and preferences. Cooperative learning, for example, was highlighted by some as a most useful tool. Cooperative vs. competitive learning is a critical concept for the bicultural or multicultural teacher who will find that each method reflects or discounts to some extent the cultural values of various ethnic groups represented in the classroom. Several students also commented upon the collections of books and learning materials they were able to assemble as a result of exposure during class activities and research.
>
> **Demonstrated Skills:** While many of our students were already bilingual, learning Spanish was a true challenge for several others whose first language was English. Even for those who were already bilingual, there was the challenge of enhanced literacy with the study of Spanish grammar,

literature, and cultures. Students commented upon specific skills which they felt they had brought to the program: leadership, translation, speaking, personal interaction, and an understanding of the management and dynamics of the classroom were noted. Others identified skills they knew they had gained: new or increased skill with two languages, ability to relate to a diversity of cultures, ability to select and modify learning materials and teaching methods to suit individual children and groups, and options for dealing with new demands upon classroom teachers in today's schools were cited. One of our respondents was most insightful when she shared, "I think the [regular classroom] teacher is somewhat enthusiastic and intimidated by my presence in the classroom, because I can be of more help to her, yet she is *more accountable for her actions* . . . ."

Recognition of Opportunity: Recognized opportunity took two basic forms in our students' responses, looking backward on the one hand to the enabling grant dollars and the accessible delivery site, and forward on the other to the enhanced opportunity they will offer to children in their classrooms as newly certified bilingual teachers. Most students commented that their personal circumstances (e.g., time, finances, family) had kept them from pursuing their own educational and professional dreams. The scholarship offered by the grant and the local delivery of courses during the school year, plus the design of the curriculum to take advantage of activities in which they were already involved, was the opening of the door to higher education. It was truly inspiring to read some of the comments they shared concerning the opportunity their education would provide for others. For example, "My strength is to provide students with positive images of themselves through learning"; "Because I speak, read and write in Spanish, I have been able to translate our projects and notes home to the parents. I have instilled a greater desire in the regular teacher to meet the needs of the kids and have helped her to accomplish this goal"; and "With a multi-cultural environment, kids are more apt to learn because they feel more comfortable with who they are and therefore are more open to learn."

Sense of Support: Although many resources were cited by our students in both the written and taped responses, one common element proved to be one *uncommon* individual: project director Lorenso Aragon. It was Aragon's vision of what these paraprofessionals could become that led to the inception and eventual successful outcome of the project, he who obtained the grant, and coordinated every aspect from recruitment to selection to advising to celebration. The man combines three elements without which the project simply would not exist: caring, competence, and creativity! His actual physical presence at the site during most class sessions and for advising created the concrete support for our students, a support for which phone calls and correspondence cannot substitute.

Students referred to a variety of other support mechanisms and persons, some quite predictable and other less so. Common references included spouse, children, peers, teachers, a family member in college at the same time with whom experiences could be shared, and spiritual support through religious faith. Some found support simply in the way in which their experiences in the classroom were valued by the design of the curriculum and the attitude of the faculty who taught. One individual noted the enthusiasm which her monolingual lead teacher welcomed her classroom contributions, while another took a potentially negative circumstance and drew strength from it: "One challenge I have confronted is that teachers and other colleagues sometimes feel threatened by my climbing up the ladder, because I am bilingual."

Motivation to Proceed: The picture presented was one of almost unanimous other-centered motivation. Many individuals stated that they love to work with children, to watch them grow and be instrumental in that growth. One put it in terms of her own educational experience as a child: "I felt I had not succeeded in obtaining the education I needed, so with this thought in mind I have had a goal to always motivate children to stay in school, to graduate. Education is rewarding. It broadens the mind and makes us successful. *Education gives us self respect*."

Confidence in Self: This category drew some of the most telling responses. This was a group of students for whom "tooting one's own horn" is not a common behavior, nor would there have been much reason in their own minds to do so before they were given the tools to discover and use their potential as teachers. Here are typical statements: "I realized I made a difference in what [my children] learned." "I feel I am an asset to public schools." "I believe I have a lot to offer students." "I have a genuine interest in the betterment of children, I have artistic and dramatic talents, I'm a great storyteller and I have a great, non-threatening relationship with children." "I am different from the average traditional-aged college student because I am more experienced, I know exactly the direction I am going and how I will get there." And again, evidence of the ability to turn a negative into a positive: "There have been times when it seemed impossible to remember all of my notes; however, this obstacle only challenged me further and I tried harder. I know I will have the success I worked so hard for!"

Finally, we asked our students to reflect on their achievements, both the dreams and the realities: their answers were corroborated consistently by faculty who observed them in their public school work settings. Here are typical instances of success they shared:

> In the school where I work I never saw any bulletin board in Spanish. I got permission to put up a Spanish bulletin board, which the kids really liked. With a multi-cultural environment,

> kids are more apt to learn because they feel more comfortable with who they are and therefore are more open to learn.
>
> I will be a good role model. I will have plenty of materials available for limited English speaking children. I will be sympathetic and cognizant of their special needs and do my very best to make every child feel successful as an individual.
>
> I will provide a truly bilingual classroom because I feel there is a great need for bilingual classrooms that is not being met, especially in the district where I work. I hope to help others be more aware of language and cultural barriers and teach respect and acceptance of the differences, and educate kids, parents and teachers about the beauty of speaking another language.

* * *

There is a lot here to absorb. The involved reader may identify several springboards from which to pursue further inquiry about program planning, student recruitment and services, administrative and fiscal issues, or the topic of empowerment. We believe we have empowered both a group and each of the individuals within it, given the evidence of their personal observations about themselves and the sincere compliments paid their work by their colleagues and teachers. The combination of personalities and talents embodied in the project director, the faculty, and the students produced a synergy that will invest itself in each classroom where one of these remarkable graduates is at work.

As reviewers of this program from the viewpoint of continuing education administrators, and for purposes of sharing with you, the reader, we have drawn some conclusions which we offer as recommendations to program planners and administrators who seek to serve a diverse, non-traditional audience.

> **If your community or state has a defined problem which you suspect has a human solution, attempt to identify that group of citizens who would be likely to have the life experiences, communication skills and networks, and personal interest in seeking or being the solution.** Let this be your target population. **Secondly, search your institution's program offerings to determine whether there is a curriculum that seems aptly matched or flexible enough to address the needs of your target population to refine and add to their skills and place in their hands the tools that will enable them to make necessary changes.** In our program, Dr. Aragon had identified a problem: not enough qualified bilingual teachers in the Fort Lupton and Brighton schools, although the population they served included many Spanish-speaking, limited English proficiency students and their families (41.3% and 29%, respectively). He was alert, however, to the potential that existed in many classroom

paraprofessionals: folks who already knew a lot about kids, a lot about bicultural issues, and a lot about what goes on in schools. **This leads to a third method for defining problem and solution: walk among your intended target group!** Aragon spent time in the classrooms and community discussing his vision with paraprofessionals, certified teachers and administrators, all of whom realized that something critical was missing from their classrooms. Finally, his search for a program led him to a combination of curriculum and faculty that provided both content and certification preparation, formatted in such a way that encouraged participation by returning adult students.

Next, identify obstacles to program participation. In the case of the BUENO project, had there been none, presumably many of these women would have long since pursued and obtained the degree and certification for which they had wished in the past. In the case of our students, the two prominent obstacles besides distance and time were finances and insecurity about dealing with the admissions maze and the trail of paperwork that all students have to follow through a university. However, the project director's skill and persistence led to the grant; his dedication created the relatively smooth entry and continuation our students enjoyed as they took up educational pursuits long abandoned. We cannot overemphasize the importance of these two factors: availability of funds is the true "reality check" for participation by qualified and committed students whose own financial resources are inadequate; and assignment of a readily available and personally dedicated on-site coordinator is a must. These are the factors that allow us to celebrate our 100% graduation rate from this program!

Diversify responsibility for various aspects of your program and services to ensure that they stay afloat. The BUENO project was a winning situation for the school districts, the students, and the participating institutions. Because the school districts needed bilingual teachers but could not afford to grant paid leave for their classroom aides, the options extended by Aims Community College and the University of Northern Colorado for easily accessible courses outside of the regular working day made great sense. At the same time, the districts could assure plenty of opportunity for field experience placements and supervision. The community college was able to offer the lower division courses which were part of its regular offerings within the community, and the university was able to obtain state funding and build the additional teaching component into faculty contracts for the years during which the program would run. This meant reduced delivery costs, so that dollars coming in from the federal grant could be used not only for a reduced tuition, but for other student education expenses.

In its initial stages and throughout your program, look for ways to heighten students' confidence in themselves, the program, and in their anticipated ability to make the impact they wish to make on the

"problem." In looking at how this was achieved in the BUENO project, we can point to the fact that students were welcomed first to a community college program, typically an "adult-friendly" atmosphere for the return to formal education. After succeeding there, they were invited to apply for grant dollars to continue: those who "made the cut" knew they had achieved something special. Their confidence was further bolstered by the knowledge that someone would be "on their side" for the duration of the program, dealing with the paperwork and reminding them of schedules and deadlines, facilitating their registrations and taking care of the accounting. Even during the on-campus summer sessions, Aragon continued to clear the path, going so far as to assist formation of carpools for the 25 mile trip to UNC's Greeley campus. The $1,000 UNC Presidential Scholarships given these students for their summer courses, while earned by virtue of their fine grade point averages, were an additional boost to confidence, and enhanced the sense of welcome. The 3.0 grade point average that each student maintained to remain program eligible was further proof that she/he had the stuff to succeed.

Finally, for most students, the empowerment indicator which has no equal is being able to meet performance requirements which direct them into leadership roles in those professional and community activities for which their course work and life experiences have prepared them. These real-life trials of their knowledge, skills, and motivation are crowning achievements for the pre-graduate, and the "reality check" for their degree program. Students who are so involved can expect a renewed sense of opportunity for the future. You, as program planner and/or administrator, can work with faculty to see that these requirements are built into the curriculum in a way that motivates and challenges your students. At the same time, you can find effective ways to remind students that they are always moving closer to an objective they have selected for themselves, and help them see how they are on a path of continuous opportunity.

This path was easily marked for our BUENO project students, for whom the objective was to gain professional footing with other educators. A series of opportunities ensured their progress and achievement: first, the opportunity to participate in the experience of higher education; next, an opportunity to put their instinctual or intuitive ideas about teaching and learning into full effect, by obtaining the vocabulary, methods and materials to carry out what they knew must be done; an opportunity to be hired in communities of their choice, whether for their special bilingual/bicultural orientation or simply because they are fine teachers; and almost as a reward, the opportunity to realize the dream that headed them on this path in the first place--the reality that they will influence in a positive and immeasurable way the future generations of students from the diverse ethnic and cultural groups represented in their schools.

This model program is one which bears study and invites replication. The concepts reviewed here are easily adaptable and applicable across many problematic situations and academic/professional disciplines. Those elements which especially recommend it are, in our opinion, the attention it gives to valuing diversity and specifically addressing the known motivation(s) of its participants, while developing individuals' confidence and sense of power. We welcome your inquiries and comments.

Adult Students Report What Enabled Them to Complete a Non-traditional Undergraduate Program

Diane Ganiere, Faculty, Advisor
Ann Larkum, Graduate
Margaret Sizemore, Graduate

Mary Baldwin College,
Staunton, VA 24401

Study 1

At a time when about 50% of students who undertake four-year degrees do not complete them, what do the graduates view as having been important factors in their success? Do these factors include any institutional supports that we should continue to offer? to safeguard? What are we doing right?

In a survey that was totally open-ended (see Appendix A), graduates were asked to report factors that contributed to their success. The survey was addressed to 120 graduates of years 1981, 1986 and 1991; sixty were from the adult degree program, 20 from each year; 60 from the traditional program. The survey was sent out once and then again as follow-up to those who had not responded. Both mailings included pre-addressed, stamped, return envelopes. The response rate of the graduates of the adult program was 56%, and their number of statements averaged eight; the response rate of the traditional graduates was 20%, and their number of statements averaged four. Disappointed with the response rate of the traditional students, we followed the above procedure with another sixty traditional graduates; thinking that perhaps the traditional students did not respond because the survey appeared to be authored by someone with whom they were not familiar, we engaged a member of the traditional faculty to sign the survey. The response rate was 18%. Following is a summary:

Adult Degree Program:	*Regular Students*:
Institutional Factors:	
39% (of responses)	27% (of responses)
Flexible scheduling	Being a small women's college helped

Independent study
Helpful administration and staff
Accepting prior courses without hassle
Accepting current courses from other institutions
I combined work experience and academic interest
Prior learning credit (raised my self-esteem)
Generous library policies
Recognizing my need to have a job
Recognizing me as individual and an adult, not a blank slate
Allowing creative majors and creative contracts

me develop confidence
Having a supportive network of services
Offering a desired major
Demanding an internship placement that proved invaluable
Enrichment opportunities

While a graduate from the traditional program said "I thoroughly enjoyed my college experience", each of the above comments from graduates of the adult program conveyed a sense of awareness that the institution went an extra mile: "The college administration helped in every way they could. . . ." "Thank-you MBC/ADP!"

Faculty

15%

Supportive
Loved teaching
Challenging
Put self out for adults
Worked evenings and week-ends and across summers
Did small group tutorials

22%

Supportive
Wonderful teachers
Challenging

Personal Qualities

12%

Commitment to complete
Ability to set priorities
Having defined goals
Self-direction
Endurance
Self-esteem based on past success

37%

Personal desire
Homework before partying
Desire for financial independence and a job ("If I didn't have a degree, I'd be dog meat in the job market. . . . ")
Desire to please my family who was paying

Desire for financial security Desire for advancement Good educational background Love of learning education College dream Ability to maintain mental health, life priorities, humor	Working forced me to manage time and appreciate my parents' contribution Needing to maintain high grades to keep scholarship - made the most of Love of learning Community service

Family Support

9%	12%
Family Husband Children Daughters Friends Absence of a thwarting husband	Family Mother Father

Advisors

8%	1%
Supportive, went to bat for me Gave good curriculum advice Willing to work with adults, helped me juggle	My advisor

Employers and Co-workers

7%	0%
Emotionally supportive Gave release time Financially supportive	

Networking with Other Students

4%	1%
Mix of young and old for ideas Car-pooling to library	Made great friends

Sharing ups and downs
Initiated at orientation

Timeliness

3%	0%

Kids old enough
After divorce
Could work part-time
Compatibility with needs
Finally, after 27 years

Miscellaneous

3%	0%

Computer
Other

Conclusion

Different contexts produce very different perceptions, experiences, and responses.

Study 2

This study focuses on the success factors of alumnae from our non-traditional program, some of which involve comparison with non-persisters in that same program. (The total report on the factors in non-persisting can be found in the 1991 proceedings of the Alliance Conference: Ganiere, D., DeBusk, J. & Talbert, E., 1991)

The following data represents the responses of 159 graduates (55% of the 289 to whom the questionnaires were sent) and 117 stop-outs (35% of 333) from years 1987-1990.

Although this study involves a larger sample, the questionnaire was not totally "open-ended" (see Appendix B) and so the responses may have been shaded by some of the surrounding questions.

Graduates placed the emotional support of others at the top of their list of reasons for achievement (35%), followed by personal determination (26%), the flexibility of the Adult Degree Program (20%), financial stability (10%) and lack of conflicting demands (5%). Thirty-two percent of the 35% allotted to "emotional support" was attributed to the program's faculty and advisors; if 32 percent of 35%, or 11%, is added to the 20% attributed to program flexibility, the result is the same pattern of success factors as in the first study:

credit to the institution, 31%;
personal determination, 26%;
emotional support , 24%.

Tests of proportion indicated that graduates worked significantly fewer hours (28.1) than non-persisters or "stop-outs" (35.7), and became parents significantly less often (11%) than the stop-outs (24%). They were also less transient: 62% did not change residence, as compared to 53% of the stop-outs; of those students who moved two or more times, only 8% were graduates, as compared to the 18% who were stop-outs.

In the 1991 study cited earlier, graduates entered with and maintained a GPA that was higher than that of those who did not persist, and took more on-campus courses.

Conclusion

Contexts differing in quality also contribute to different experiences.

Reflections and Practical Applications

Adult graduates of a non-traditional program reported in two separate studies that the willingness of administration and faculty to recognize and arrange for their unique needs was a primary reason for their success. Personal support from family, college administration, faculty and advisors, employers and friends was also listed frequently. Too many hours of work, pregnancy, and moving were associated with lack of completion, as were low grades and fewer on-campus courses.

The contexts out of which the students spoke came through as powerfully as the responses themselves, both in regard to the students relating to the institution as adults rather than younger students, and in regard to the quality of the adult lives they were leading: In Study 1, the younger students went to school in an institution that had been traditionally built for them, and which they took for granted; in contrast, the adults were trying to pursue their education in an institution which had not been traditionally designed to meet their needs. Consequently, when the institution put forth efforts to accommodate them, the efforts did not go unnoticed. The recognition was evident not only in the order of the factors that the adults listed, but in the percentage of their responses to the survey itself, which was almost three times more than that of the traditional students.

As an aside, the importance of context in these studies repeats the pattern of some data reported last year at this conference, in which adult and traditional students' perceptions of advisors were compared: Adult students wanted advisors to help them proceed in an efficient and timely manner with plans already in place, whereas the traditional students wanted help with the plans themselves. The non-traditional's perceptions grew out of a context of self-supported, independent learning that had to compete with work and family responsibilities, while the traditionals were still living on campus, looking for clues as to their "niche" in life. (Ganiere, D. & Kavanaugh, P. 1992).

In terms of the practical application of the data presented here, (1) perhaps it will behoove us and other members of our administrations to remember, when our energies flag, that our efforts are not unappreciated, and that we probably have available to us a wonderfully enthusiastic group of alumnae, should we care to recognize them. (Twenty years from now when we have become an established part of the woodwork, our efforts, too, may have become invisible to our students.) And (2) informing students of the factors listed in Study 2 may make them more realistic in their expectations of themselves; it may keep prospective students whose "life contexts" are not sufficiently supportive from entering before it is "timely".

Ganiere, D., DeBusk, J. & Talbert, E. (1991) Factors in Adult Students Not Persisting in a Non-Traditional Undergraduate Program. Reflecting on Practices in Higher Education: Proceeding of the 11th National Conference in Alternative and External Degree Programs for Adults. Sponsored by the Alliance and the American Council on Education; Mobile, Alabama. 108-117.

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Appendix A

SESQUICENTENNIAL 1842-1992
Mary Baldwin College

April 1, 1993

Dear Carol,

You have been chosen, along with twenty of your classmates, to participate in a study of the factors that contribute to the completion of a bachelor's degree. We have also asked twenty graduates of the '86 and '91 classes to participate. Knowing what has been part of your success may show us how to further arrange for the success of upcoming students, even if it means merely sharing your information with them.

Please take a minute now to look back on your time with Mary Baldwin College, and list the factors in your life and in the college that supported you in the achievement of your degree. If you want to roughly prioritize your list, with #1's being assigned to those you consider most important, that would be helpful. Feel free to say as much as you need to.

If you would like a summary of the results of this questionnaire, please include your name and address here, or send a separate note to that effect.

Thank-you for your cooperation.

Diane
Diane Ganiere, Professor of Develpmental Psychology

STAUNTON, VIRGINIA 24401 703-887-7000 FAX: 703-886-5561

Appendix B

MARY BALDWIN
COLLEGE
STAUNTON, VIRGINIA

July 28, 1990

Dear Recent ADP Student,

Please take a minute to answer the following questions. Your answers will be used to improve the program. Your anonymity will be protected.

1. The main reason I entered the ADP was:

    a. personal enrichment
    b. career entry
    c. occupational advancement
    d. occupational change

2. ____ years elapsed between my last college experience and entry into ADP.

3. I worked ____ hours per week outside my home while enrolled in ADP.

4. I earned approximately ____ credit hours prior to entry into ADP.

5. In the past two years I have become a parent: Yes No

6. In the past two years my marital status has changed: Yes No

7. In the past two years I have changed residence:

    a. not at all
    b. once
    c. twice or more

8. Those three conditions or circumstances that most greatly contributed to my decision to stop out of the program were:

    a.

    b.

    c.

9. Please send me the results of this questionnaire: Yes No

    (If you answered "Yes", include your name and address here or send a separate note to that effect.)

Thank-you for your cooperation.
Diane Ganiere
Diane Ganiere, ADP Faculty Advisor

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Upper Iowa University External Degree Programs offer students all courses needed to complete a Bachelor Degree through Independent Study. Majors are offered in Accounting, Management, Marketing or Public Administration. Most courses are paper based with a few having video or computer support. Average age of students enrolled is 39. Military personnel represent 25% of the students. The remaining students are employed by business or government. Over 98% are working.

The student profile is outlined below:

Average Age: 39 years
Average Course Credits: 4.45
Work: 46.31 per week
Study: 7.66 per week
Average Grade Point Average: 3.5
2 of 3 have personal computer in home; used 65% of the time
99% own a VCR
82% said video tapes are an "effective means of learning"

A recent survey was conducted to examine these issues:

1) What methods of learning are preferred?
2) What concerns do students have?
3) How can delivery and program be improved?

A random sample of 200 students taken from 2100 current students were sent the survey. Response rate was 50%. Listed below are statements that 75% of the responses were strongly-agree or agree.

1) I consider myself a very persistent person when it comes to learning.
2) I can learn new things as easily as anyone else.
3) I normally guide my actions through setting goals and working toward achieving them.
4) I am best described as a "self-starter."
5) I respond the best to instructors who are enthusiastic about their topic.
6) Knowing that I can contact and talk to my instructors about course content is very helpful.
7) I believe it is essential that detailed goals and objectives are present for courses I am taking.
8) When an instructor can actually "show" me how to apply a concept, I feel that I learn it better.
9) Instructors who are well organized are the best teachers.
10) Concepts learned in a course should help me solve problems in my work.
11) I value the content of a course much more if I can apply it to a current need.

12) I evaluate the "benefit of courses I have taken by how much positive effect they have upon my job, career, and future prospects.
13) I would describe my behavior as "unpredictable."
14) I have a very positive view of myself as a learner.
15) I have a high need to achieve.
16) When I set a goal, I usually achieve it.
17) I feel that I have not been given enough time to satisfactorily complete the work required for my courses.
18) After finishing my present course(s), I will want to take some more.

The following were negative responses:

1) I am afraid I will fail the course I am presently taking.
2) The stress of taking a college course overwhelms me.

SUCCESSFUL STOPOUTS

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Abstract: Understanding the factors involved in stopping out and returning to school after a substantial time gap can help to identify those students most likely to benefit from specific advisement or other student support services. Such knowledge also suggests methods and timing for follow-up contacts, thus offering educators ideas to facilitate both retention and return.

Dropout rates among adult students in post-secondary education have remained consistently high. But are these "dropouts" lost forever? Why have some returned to complete their degrees? Is there a similarity among students who stop out for a period of time and then return? Although research literature has addressed issues of college attrition, dropouts, and student retention, few studies have focused on the reasons adult students have given for their withdrawal from higher education. As well, very little examination has been made of those factors which have influenced dropouts to become stopouts who, after a period of time, return to a degree-awarding institution.

Stopouts, according to Tinto (1987), are those students whose withdrawal from higher education is only temporary. Astin (1975) notes that although such students have interrupted their education, they have a reasonable chance of completing their degrees in the near future and are seen as persisters (Astin, 1975). While stopout behavior is becoming an increasingly common pattern in higher education attendance, and there is a definite need to examine students' personal, educational, and occupational motivation, little systematic information has been gathered about why students persist and return to college.

Porter's (1990) study, which used a national survey of 28,000 high school seniors as a data base, offers detailed examination of college student persistence. He notes that "if persisters and stopouts are added to completers and this combination is treated as a measure of persistence (not just completion) one finds that 55.5 percent of the students had completed or were pursuing a degree after six years" (p. 33). Although his study sampled students of traditional college age, it provided important information about student characteristics.

Other studies have sought to identify reasons for students leaving (Tinto, 1987; Tinto, 1988) and methods for their retention (Astin, 1975; Candy, 1991; Noel, Levitz, & Saluri, 1986; Smart & Pascarella, 1987). Some have begun to examine leaving behavior of adult students (Tinto, 1987; Wlodkowski, 1985) and the application of Tinto's model to non-traditional students (Ashar & Skenes, 1993).

The model developed by Tinto (1987) suggests that students tend to stay enrolled in colleges and universities that are highly integrated both socially and academically. Comparing institutions of higher learning to human communities, he claims that departure mirrors the absence of social and intellectual integration in the community life, stating that "communities, educational or otherwise, which care for and reach out to their members and are committed to their welfare, are also those that keep and nourish their members" (p. 182). He notes further that adult learners, because of competing demands on their time from work, family, and commuting, have problems in finding time to spend on campus, therefore experiencing social isolation. Many older students, particularly those enrolled in colleges where the majority of students are much younger, "experience a sense of being marginal to the social and intellectual climate of the community" (p. 162). A subsequent study (Tinto, 1988) finds that adults face problems of separation, transition, and incorporation quite differently and may have even greater needs than younger students.

Important to student retention are issues of communication. Adult students need to be told very specifically about their educational programs and how these will benefit them more directly. Those who have not been informed of an anticipated personal gain are more likely to drop out, while adult students whose studies are meaningful and relevant are more likely to persist (Noel et al., 1986).

Attempting to determine adults' intention of reentering higher education, Smart and Pascarella (1987) found individuals in their sample had reasonably high educational aspirations, and a relatively strong commitment to higher education. They concluded that "a major reason for their return to college is to acquire training and preparation for careers with higher levels of reward and satisfaction" (p. 319).

Adult learners at SUNY Empire State College (ESC), a non-traditional institution of higher learning, work closely with faculty mentor/advisors. Like adult students at traditional colleges and universities, they complete degree programs tied closely to individual, career, and educational goals.

A national leader since its founding in 1971, this college provides educational alternatives for adult students. Mentoring is one of Empire State's unique contributions to higher education. The mentor-student relationship is the pivotal element of the educational program. Sensitive to the issues of adult development and responsive to the needs of adult and non-traditional learners, mentors actively engage students' participation in articulating and implementing individual educational plans.

For what reasons then do students leave this college? Is their departure final? What factors influence their return and at what rate do they complete their degrees?

Surveys of adult student withdrawal at Empire State College have reflected conclusions reached in other studies about the relation of conflicting demands of family, work, and time to the completion of college degrees (Barton-Gillet, 1989). Results of a study by Coulter and Herman (1990) of adult student persisters who had graduated from ESC indicated that only 27% of the students sampled completed their degree without interruption. Length of stopouts varied considerably, with almost 13% stopping out at least once for more than a year.

In many instances stopping out is viewed by the institution, the student, and external observers as dropping out or failing to achieve educational goals. Measurements of retention often do not distinguish between stopouts and dropouts. However, the investigators who have conducted this pilot study believe that a substantial portion of adult students who stop out are eventually successful in earning degrees and do not deserve negative labels.

Sample

The sample for this pilot study included 10 Empire State College alumni, 5 women and 5 men, who were successful in completing bachelor's degrees between 9/89 and 6/93 and had at least one stopout period of two years or more between beginning dates of consecutive enrollments. These were selected from 49 students recommended by colleagues, some of whom did not meet all criteria. The two-year minimum break was chosen to identify students who had in fact stopped out, in contrast to those not enrolled but trying to complete unfinished academic work.

Further data on the sample appear in Table 1. The periods of unenrollment observed are longer than those typically assessed by other researchers whose work has been discussed above. In addition, since 9 of the 10 students included some transcript credits from other colleges in their degree programs, the lengthy break periods observed at ESC actually underestimate the total stopout time during these students' efforts to achieve a bachelor's degree.

Table 1

Mean Ages, Stopout Times, and Completion Times for Males and Females

	Age in Years		Time in Years	
Sex	At Enrollment	At Graduation	Stopout Period	Enrollment to Degree Completion
Males	32.2	42.8	7.6	10.6
Females	36.6	48.4	8.0*	11.7

*Total time is included for one woman who took two stopout periods.

None of the students in the sample withdrew after a single term, while 8 of the 10 graduates earned 50% or fewer of their necessary ESC credits after reentering. Thus, most students had made substantial progress toward their degrees before stopping out. Also, at least two members of the sample earned credits from other colleges during their stopout periods.

Reasons for Stopout and Reentry

The major reason given by each alumnus for stopping out can be found in Table 2. While capturing the most compelling factors, such a classification does not reveal the interaction of changes in personal life academic concerns or the need to focus on job or career in supporting decisions to leave college.

Table 2 also includes reasons for student reentry. Not surprisingly, 6 of the 10 persons surveyed returned to college primarily for reasons related to jobs. Some indicated additional secondary reasons, such as being role models for children. One woman who returned when her health improved expressed her motivation to become the first female to earn a degree in her family, where all the males earned degrees but females didn't count and were not allowed (let alone encouraged) to pursue college education.

Table 2

Number of Graduates Presenting Particular Reasons for Stopping Out and Reentering Empire State College

Major Reason Given	Stopout		Reentry	
ACADEMIC:	M	F	M	F
Uncertain of academic focus	1	2		
Found academic focus			1	1
Lack of academic guidance	1*			
Completed AS during stopout		1		
JOB-RELATED:				
Too busy with job	1			
Needed job for income	1*			1
Job required degree			3	1*
Lost job, had time for study			1	
HEALTH:				
Personal illness	1	1		
Regained health				1
FAMILY/PERSONAL:				
Difficult period		1		
Personal fulfillment				1*
TOTAL	5	5	5	5

*Financial considerations also mentioned: lack of funds affected stopout, availability of funds aided return.

Three males clearly returned to the college for the same job-related reasons they had when they initially enrolled. Three females chose different concentrations from those they had originally intended.

Two students emphasized that stopping out was important in helping them to find their real academic interests. A third student indicated that her mentor had advised stopping out to resolve confusion regarding her concentration. Another male described the flexibility of stopping out as a godsend, and one student who stopped out because of illness earned credits when he returned for his experiential learning gained through activities with a national health organization.

Thus, it is clear that the stopout period can have positive educational impact, even when extended in length as was true for this sample. Further, only one student (the man who did not feel he had access to clear academic guidance) represents a clear candidate for institutional intervention to prevent stopping out. The small, non-random sample makes this finding invalid as an indication of the overall percentage of preventable stopouts, but the fact that 9 of these 10 stopout periods were initially necessary supports the need to go beyond efforts to prevent stopping out and to intervene with students already withdrawn.

Factors Facilitating Reentry

Of the 10 persons in the sample, 9 stressed the importance of a faculty mentor in facilitating their return and eventual completion of their degrees, bearing out Tinto's (1987) emphasis on the importance of high quality, caring, and concerned faculty and staff who are committed to the education of students.

One student expressed her joy in the freedom her mentor provided to let her explore. She "read and read and read" and then scheduled telephone discussions with the mentor, which helped her to articulate thoughts and ideas she would have been too shy to express in person.

In responses to the question of what might have helped them to reenroll sooner, the importance of some personal contact from the college also emerged. One woman thought a letter might have helped; another said she had tossed unopened letters into a box, but a phone call might have had some impact. Several indicated that they had occasionally called or dropped in on their mentors during the stopout period; one emphasized the importance of reminders without pressure. Two students would have returned sooner had appropriate assistance been available.

Conclusions

The findings of this exploratory project affirm the advisability of maintaining periodic contact with students who have stopped out. No comparison has been made with a control group of stopouts who have not returned to Empire State; such interviews could reveal some who have graduated from other institutions and perhaps illuminate their difficulties at ESC. This outreach would also be likely to reveal former students who, given appropriate information and encouragement, would be able and ready to return.

As one graduate explained in his interview, the loss of his job gave him the time to pursue his education, while achieving his degree helped to heal the scars of being terminated after 21 years with the same employer. The potential for stopouts to succeed in achieving their degrees is high, and they deserve more of our concern and less academically negative labeling.

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COOPERATIVE LEARNING: BENEFITS TO STUDENTS AND PROGRAMS
A CASE STUDY

How many worthwhile projects are sitting unfinished on your office shelves? How many great ideas are discussed at department meeting after meeting and never realized because no staff member has the time, expertise or inclination to complete them? And how often have you reflected on the various talents of your working student population while worrying about their abilities to effect the transition from blue to white collar toward which their educations are directed? An expansion of the accepted concept of cooperative learning may provide solutions to both problems.

Cooperative learning is defined as a teaching method in which the class is divided into small groups to complete structured tasks. It has five characteristics: planned grouping, teaching through facilitation, individual accountability, structured interaction and positive student interdependence. Although it is usually applied on a small scale as part of a classroom experience, it can also, as this case study indicates, be expanded to form a valuable component of an adult student's total educational program.

One of the projects on the shelves of the Personalized Study Program for Adults (PSPA) at the University of South Alabama was the creation of a larger, more comprehensive brochure explaining and promoting our adult degree program to prospective students and area employers, particularly those offering tuition reimbursement programs. A nontraditional, interdisciplinary degree with an individually designed field of study, rather than a prescribed major, requires explanation and promotion, sometimes within the university itself, as well as the business community that provides most of our students and much of our revenues.

We had been discussing this project (and passing the buck) in department meetings for two years. Because we wanted to highlight the abilities of our students as part of the promotional effort, we had considered suggesting it as a topic for a senior project but concluded that the scope of the enterprise was too broad for a single student to complete in one quarter. Finally, we hit upon the idea of utilizing newly instituted directed studies hours as a sufficiently flexible mechanism for awarding individual credit, over three quarters, to a group of students engaged in a cooperative learning project. The structured task was to produce camera-ready copy for an 8-10 page promotional brochure and oversee its publication. The program's academic advisor was assigned as facilitator.

Planned Grouping

The nature of the task of producing a finished publication suggested three major sub-tasks--management, text and photography. It also dictated that the manager, or editor-in-chief, would have to be present from beginning to end of project while the copy and photographic editors' tasks could be accomplished in a shorter time span. Consequently, the task was broken down into three phases roughly congruent with three 3-month academic quarters. Fall quarter would be devoted to preliminary planning and design; Winter, to development and completion of specific writing and photographic assignments; and Spring, to the production of camera-ready copy and oversight of publication. In terms of credit hours, this translated into a 2-credit directed studies course each quarter for the editor-in-chief and one 4-credit course during Winter quarter for two other students.

The student selected as editor-in-chief was a junior whose field of study, Employee Training and Development, combined the subjects of education, management and sociology. In real life Gary is a printer by trade and a renaissance man by talent and inclination. The facilitator has known him for five years as a bright, extremely responsible student who has had difficulty envisioning himself as a potential professional.

The selection for copy editor was a senior who included coursework in communication, management and political science in a field of study entitled Public Services Administration. By day she is a postal service employee and a sergeant in the Army Reserves. The facilitator has known Joyce for six years as a very capable student with a business-like approach to education and a rather low sense of self-esteem, both of which sometimes interfere with her real potential for intellectual and creative exploration.

The photography editor chosen was a junior pursuing Photojournalism as a field of study, selecting courses in photography, marketing and communications for his individualized program. Denny works nights as a telemetrist and is also a prize-winning amateur landscape photograher. He has only been with PSPA two years, but in that time he has undergone a conversion from technical to liberal arts student and is in the process of effecting a synthesis of training, talent and education into a meaningful career.

All three students possessed the knowledge and technical skills necessary to complete the assigned tasks. Each needed, however, the opportunity to enhance those skills by applying them in slightly different directions. In addition, these three strong individuals needed to develop the interpersonal skills appropriate to professionals, as well as confidence in their ability to make the transition from blue to white collar positions.

Teaching through Facilitation

In this particular case, it was not difficult for the teacher to adopt the role of facilitator because she was not a teacher to begin with, but an academic advisor. This position not only accounts for her knowledge of the talents, personalities and needs of the students involved, but for her selection of improved interpersonal skills and enhanced self-confidence as appropriate learning outcomes.

As facilitator, she was responsible for structuring the task(s), selecting the students, determining final deadlines, providing material support, monitoring progress through individual and group meetings, and evaluating student performance. As a representative of the department (client), she also edited the text for accuracy and relayed suggestions from PSPA staff.

Individual Accountability

The task of producing a finished publication requires individual accountability. Although the group arrived at an overall concept and design, each member had clearly defined responsibilities: Joyce had the text; Denny had the photographs; and Gary had layout and production. By necessity, separate assignments influenced each other to some degree. Sometimes the text determined the photographs; at others a great shot or portrait scheduling difficulties altered copy and layout. Still, successful completion of the brochure demanded that each student get good work in on time. Deadlines are even more the name of the game in the real world than in academia. The mechanism for insuring accountability, however, remained letter grades for each student, which, because the individual tasks were relatively discrete, were easy for the facilitator to arrive at.

Structured Interaction

During the Fall quarter, when only one student was actively involved, he and the facilitator met at two week intervals to discuss planning and design. Most meetings resulted in a specific assignment that arose from the student or facilitator's suggestion. As an example, once we decided, on the basis of a review of brochures for other programs, to feature student testimonials, Gary developed a brief questionairre, which was mailed by the department to all PSPA graduates. Returns were set aside for the copy editor's review.

In the Winter, when all three students were on-board, the facilitator met with each new editor to explain the project and grading system and then sat in on the first meeting of the group. Throughout the quarter the editor-in-chief held several staff meetings, as well as telephone conversations with individual editors, to discuss and evaluate assignments, and the facilitator met with each student at least twice to discuss problems related to his or her particular tasks. There was a final, end of quarter meeting of all parties to congratulate ourselves and pose for staff photos. Because the overall concept and preliminary design had been established during the Fall quarter, the need for group meetings was reduced. This proved beneficial, given the difficulty of coordinating the schedules of three working adult students.

Positive Student Interdependence

Gary, Joyce and Denny did not know each other before undertaking this group project. Although approximately the same age, their backgounds and interests are very different. Each had to rely on the facilitator's judgment rather than his own regarding the suitability of the others for the tasks assigned. Gary did not select his staff, nor was he their primary evaluator. On the other hand, each knew well and trusted the facilitator. More important, their alma mater was depending on them. All felt strongly that they had been well served by PSPA and were anxious to supply their personal endorsement of a program from which they believed other adults could benefit. The brochure represented an opportunity to do that.

Futhermore, since Gary had assumed general responsiblity and and authority through his selection as editor-in-chief and since the overall concept had been largely developed before Joyce and Denny joined the project, there was no squabbling over who was in charge. At the same time, each member of the group enjoyed total responsibility for a specific component and was seen as the authority in that area. Finally, each student enjoyed a strong, confidential relationship with the facilitator, who could be consulted, if problems arose, without loss of face. All of these factors resulted in positive, professional interdependence among group members.

Results

The Facilitator's Perspective:

I think a brocure was a particularly fortunate choice for a cooperative learning project. It allowed for a natural realization of each of the components of this method on a much larger scale than is usually employed.

As for learning outcomes, all three students did enhance existing skills by applying them in new directions. Gary, who has been a printer for more than ten years, was able to use his knowledge of techniques (already greatly expanded by courses in educational media) and cost factors in developing a viable concept and overseeing its successful execution. Exploitation of his talent in art resulted in an original, striking centerpiece for the publication, as well as a bold, attractive cover.

Joyce was able to extend her writing abilites by synthesizing informative and personal styles of rhetoric. The demands imposed by limited space and the need to address two different audiences regarding the workings and benefits of a complex, individualized program forced her to reconsider not only her own educational experience but those of her classmates, as well, many of whom came from backgounds widely different from hers and aspired to diverse educational goals.

Denny had never seriously photographed people before nor struggled with the logistics involved in arranging portrait shots on location. Although at first nervous about making contact with more than twenty strangers, he soon came to enjoy the process of visiting workplaces and getting to know people who had completed the PSPA educational process. An introvert, he surprised himself with his talent for getting his subjects to open up to him and to relax in front of his camera.

Regarding the development of interpersonal skills and confidence, it is probably too early to judge, but I think the project can be termed a mild success. From all reports and my personal observations, editorial meetings were affable and productive and all deadlines were met. The result of these students' joint efforts is a professional looking publication that has been praised by deans of other colleges as well as the president of our university. Each of the students involved individually expressed to me, on seeing the finished product for the first time, that it surpassed his or her personal expectations. Certainly it exceeded the expectations of our department. It is genuinely a brochure of the students of PSPA, by the students of PSPA, and for the students of PSPA.

The Student's Perspective:

This exercise in cooperative learning has been very enlightening. It has allowed me to put into practice many of the principles which I have learned throughout my college career by letting me take charge of a hands-on project to produce a brochure for my department. This was a start to finish commitment that involved other students. Because I was responsible for a finished product, I was able to learn first hand the realities and problems of a group project in the real world. It forced me to be responsible to and for others and tested my abilities to deal with people. This course is one of the few in college to put you right on the line in the world of management. The taste of reality that it brings into the classroom is extraordinary.

The project was divided into three parts: planning and development, writing and layout, and, finally, printing. In the first stage, I met with the client (the PSPA Department) and discussed what they wanted and how to go about accomplishing their goals.

In the second stage I met with the other students involved. We discussed the goals we wanted to accomplish and set priorities. Individual assignments were made and everyone understood what needed to be accomplished. This stage showed me that the management and education courses I had taken were worth more than just grades on a transcript. I was putting into practice the skills and knowledge I had learned in the classroom. Each student went about assignments individually, with myself acting as coordinator to keep the group focused. The facilitator was kept informed every step of the way. The feedback she gave as we progressed through the project kept us on track.

In the third stage the students brought their work to me for final approval. The facilitator reviewed it, and the client approved completion of the project. In the end we came up with a finished piece of work we were all proud to place our names on.

The project occupied me for three quarters but allowed me to work around my schedule and utilize my time efficiently. I feel that this kind of course work could be of great value to many working adult students. The PSPA staff was always willing to help but at the same time remained in the background of the process.

THE TRANSFORMATIVE POWER OF SELF-ASSESSMENT

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The focus of this essay is on the potentially powerful role self-assessment can play in the transformative experiences of adults. While the accent is on learning and performance in the work context, the skills and habits of self-assessment can be transferred to other contexts as well, with significant outcomes. The framework for this essay is based on research concerning links between self-assessment and workplace learning, as perceived by practicing professionals. The research, conducted by this author, was supported by the National Center on Adult Learning, Empire State College, during the period of September, 1991 and April, 1993.

RESEARCH CONTEXT

The study involved graduate students in the Master of Arts Program for Integrated Professional Studies in the School for New Learning at DePaul University. All of the graduate students are working professionals, in a wide variety of fields, who design an individualized focus area in their selected field of study and use their workplace as the primary laboratory for learning and application. Their professionally-oriented studies are integrated with the Common Curriculum, which addresses topics and issues that are germane to working professionals in diverse fields, e.g., applied research, dynamics of change, interpersonal communications, team work, valuing human differences, ethics, and leadership.

Liberal Learning Skills overlay both the focus area and the common curriculum and include facility in self-assessment and self-managed learning, critical and synthetic thinking, verbal and interpersonal communication, and moral reasoning.

Students enter the graduate program in a cluster of 12-18 members which stays together for the first twelve months, through the completion of the common curriculum. After that period, students carry out the remainder of their focus area studies at their own pace.

The graduate program has built self-assessment into students' learning processes, from admissions through graduation. A specially designed colloquium, the Assessment Colloquium, is held for each cluster four times during their first year. Self-assessment is the main theme of the Assessment Colloquium in terms of students' reflections on how they are developing and applying the liberal learning skills, making progress in the focus area, and applying what they are learning in the workplace.

RESEARCH DESIGN

Repeatedly over the past seven years, students have reported that the program's emphasis on self-assessment has made a difference in both their professional and personal lives. The two central research questions were: (1) how do practicing professionals think about and practice self-assessment, and with what results?; and, (2) what links do practicing professionals make between self-assessment and workplace learning?

Participants in the study included three cohort groups of students who were first year enrollees, involving approximately 50 students. In addition, 30 graduating students participated in a more limited capacity. The number of current enrollees represents 40% of the program's total active student body; the number of graduating students represents 38% of the program's total alumnae population.

Three open-ended questions, posed to current enrollees, formed the base of the study: (1) What does self-assessment mean to you? How do you define it? What does it involve?; (2) What value, if any, do you place on self-assessment?; and, (3) What links, if any, do you make between self-assessment and your learning and performance at work? Responses to these questions were gathered in written form and through cohort group discussions during the Assessment Colloquium sessions. Preliminary analysis of the responses yielded new questions to be pursued in subsequent rounds. The data were analyzed both within and across cohort groups. The line of inquiry and specific questions were driven by the participants' responses over three to four rounds. Some of the emerging patterns were cross-checked with at least one other group.

Graduating students were asked to write one essay on the links they saw between self-assessment and their learning and performance at work. Their responses were analyzed and compared with responses of the current students.

RESEARCH FINDINGS

One of the most prominant themes to emerge from a content analysis of the data concerns the role of self-assessment in transformation in adults' lives. All participants viewed learning and development as important elements of self-assessment, occurring in the contexts of work, school, and their personal lives. The overarching theme of transformation is evident in the ten benefits of self-assessment that emerged. Given space limitations, illustrative quotes from participants are not included; this information will be provided in the workshop presentation.

How participants defined self-assessment sets the stage for their views on the benefits of engaging in self-assessment.

Definition of Self-assessment: Over 75 percent of all participants defined self-assessment as both a process and an ability. As an "internal process of evaluating oneself," self-assessment involves analyzing and reflecting, largely about progress toward goals or about elements of one's personal growth, or about aspects of one's performance at work. Fifty percent of the participants also felt that self-assessment involves the "ability to evaluate oneself," to be objective about one's own strengths and weaknesses, performance and competencies. Participants reported that they tend to focus their self-assessment on: (1) their goals; (2) their competence; (3) their behavior; (4) their growth and development professionally; and, (5) where they are in the larger scheme of things, i.e., life journey.

Benefit # 1: Self-assessment promotes goal setting, goal alignment, and goal achievement.

Over half of the participants related self-assessment to their goals. The most important benefit for both groups (current and graduating students) is that self-assessment has helped them assess their "progress toward specific goals." Next in importance is that self-assessment has been useful in helping them "set realistic goals." Many students spoke of goal assessment in planned change terms: "Self-assessment helps me identify what the gap may be between the present and desired states of what I'm trying to achieve." Then, self-assessment helps me to "stay focused, on track." Finally, self-assessment helps lead the individual to action.

Benefit # 2: Self-assessment sharpens a variety of learning skills.

In many respects, this benefit speaks to the heart of the issue of workplace learning. Through the intentional practice of self-assessment, essential learning skills are honed and developed. Both current and graduating students emphasized that self-assessment has helped them sharpen certain learning skills. More than 2/3 of all the participants pointed to developing skills in **critical thinking and reflection**. The graduating students also included **decision making**. For them, the most important skills involved **doing more reflecting on their experience at work** and **improving their interpersonal relations**. Other learning skills that participants believed self-assessment helped improve included: problem-solving, using intuition, critiquing one's own work, gaining broader perspectives on issues, and writing.

Benefit # 3: Self-assessment fosters openness to learning.

The improvements that participants experienced in their interpersonal relations are a direct result of self-assessment helping them to "be more receptive to learning at work." Learning at work encompasses reflecting on experience, and getting and processing feedback, from self and others. According to the participants, the reflective process of self-assessment has helped individuals become "more open to feedback." Feedback comes not only from themselves but from others as well. Often the feedback is in terms of their ways of relating with and to others. As the participants interpret the feedback and try out different behaviors, they tend to see improvements in their interpersonal relationships.

Another dimension that seems to enhance individuals' learning at work is that the participants' perspectives of learning changed through their engagement in self-assessment. They reported becoming "more open to different ways of learning" and "more aware of their own cognitive processes."

Benefit # 4: Self-assessment fosters self-generated criteria for decision-making.

Participants said they have come to place more emphasis on their own internal criteria rather than on external sources, i.e., the source of their criteria is primarily self-generated. They identified some of their "personal measures" as including, first and foremost, their "own past performances." Other personal indicators include: pride in the work produced; their own flexibility and adaptability to change; the value of what was accomplished to the organization; and the congruence between their performance and their values.

Values reportedly play an important role in influencing participants' criteria for self-assessment. Those values noted most include: integrity, quality, honesty, and making a difference.

Benefit # 5: Self-assessment leads to improved performance at work.

Over 2/3 of the participants indicated that self-assessment has enhanced their performance at work by making them more accountable for their own actions. Related elements included that self-assessment has helped "develop a critical view of one's own work," and "fosters good discipline and attitude." For some, the process of doing self-assessment has helped "make work more interesting," thereby staying more engaged in what they are doing. In particular, participants believed that self-assessment has contributed to improvement in skill development, in satisfying customers, in working as a group member/team, and in serving as a manager and leader.

Benefit # 6: Self-assessment stimulates positive self-perception.

Two-thirds of the current students noted that self-assessment "enhances their self-acceptance" and "makes them feel more in charge," in both their professional and personal lives. Many also indicated that self-assessment has made them more aware of their identity as a professional, as well as of the process of maturing as an adult.

Graduating students emphasized other aspects of development. Two-thirds of the graduating students emphasized greater "awareness of their personality traits" and "growth in self-confidence" as the main outcomes of self-assessment.

Benefit # 7: Self-assessment opens up limiting beliefs and new meanings.

Nearly all of the participants talked about how self-assessment has helped them become more aware of some of the limiting beliefs they held and of the narrowness of some of their views. Through the process of self-assessment, they reported experiencing some important "shifts in beliefs and understandings."

Current students talked about belief shifts in terms of coming to new and broader perspectives on the meaning of "success" and "excellence." Graduating students, on the other hand, highlighted having learned that one "can really learn from mistakes" and that there typically is "no one right way to do things."

Benefit # 8: Self-assessment fosters individual growth and development.

Current students felt that especially important aspects of self-assessment are helping one "identify areas for change" and "increasing one's motivation." Graduating students essentially were in accord and added the notion of feeling more committed to not only improving weaknesses but also expanding their strengths. They also expressed having now gained an ongoing commitment to self-assessment and to their own development.

Benefit # 9: Self-assessment helps give direction in life.

In benefit # 1, participants noted how self-assessment has helped them with setting and achieving goals. For many, especially the 40 and older students, self-assessment has helped give form and direction to their life overall. For some, self-assessment is a way to "reflect on progress on one's life journey." In the process, they are able to "confirm directions" and "evaluate new directions."

Benefit # 10: Self-assessment fosters integration of personal and professional lives.

Self-assessment has a seamless quality, moving across the whole of people's lives. Even though the participants were asked to focus on their lives as professionals in the workplace, consistently they spoke of self-assessment and its benefits in more holistic terms. Our society tends to separate work and one's professional self from other dimensions of our lives. However, these participants experienced elements of self-assessment (reflecting, taking in feedback, analyzing, critiquing, correcting, and redirecting) as being unifying threads of equal utility and value in their professional and personal lives. Many participants indicated that when it comes to self-assessment, they tend not to separate themselves. While the contexts in which self-assessment practiced may differ, the SELF is the integrating piece.
Testimony to this is that participants said that they can practice self-assessment in meaningful ways even if their work environment does not support or practice self-assessment.

POTENTIAL POWERS OF SELF-ASSESSMENT

Self-assessment, as experienced and described by working professionals associated with the SNL graduate program, can be a powerful tool for developing capabilities for lifelong learning and workplace learning. Participants highlighted the relationship of self-assessment to learning by emphasizing learning skills, orientations to learning, and valued outcomes of learning. Participants also accented the relationship of self-assessment to development by emphasizing shifts in beliefs, increase in self-confidence, and clearer professional identity. The changes reported by many of the participants were transformative in nature, in line with Jack Mezirow's notions of transformative learning which "involves reflectively transforming the beliefs, attitudes, opinions and emotional reactions that constitute our meaning schemes... (1991, p. 223). The transformative dimension of self-assessment, coupled with its influence on improving performance at work, makes self-assessment an especially powerful tool for adult learners.

Mezirow, Jack. *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass, Inc., 1991.

EXAMINING THE DEVELOPMENT OF CONCEPTUAL FRAMEWORKS FROM THREE PERSPECTIVES

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Many of us go through both our personal and professional lives with a set of assumptions and truths which we don't often examine. In this presentation we would like to suggest that the revelation of these assumptions, if only to ourselves, is essential to our understanding of our own learning, as well as directing or facilitating that of our students.

The three perspectives mentioned in our wordy title include a personal conceptual framework, within which we form opinions about others, make decisions about our options, and find value in various aspects of our environments; a framework or schema which informs our teaching and advising of students; and a mission statement or value system which underlies our programs. The first aspect, the personal "credo" or "words to live by," is generally amorphous and fluid. The second may encompass several different approaches, much like a therapist uses, depending on the age, needs, or level of our students. The last prong is both tricky to formulate and elusive to define. Our mission statements generally refer to "serving a diverse community" or "considering student needs in our delivery systems"; but what does this all mean really? Can everyone who represents our program easily and consistently spout the prevailing assumptions or goals of the general curriculum? We righteously assert that "respectable" programs require a 30 or 40 credit minimum residency, so that we can be sure our students graduate with our "imprint." But what is that imprint? The students often suspect that this requirement has a financial base, and sometimes I feel that they're right. But what we say is that we stand for something, and we want them to be part of that, and then they will stand for it too!

In this paper we'd like to explore together how well-defined these three aspects of our lives really are, and share ideas for clarifying our own approaches, both at work and away. Let's begin by examining a framework which I developed over a long period of time, which has certainly informed my personal interactions and decision-making. I call it the Primary Perspective. It is close to a personality typology, but meant only to refer very basically to one's initial perspective on a given situation. These designators sometimes coincide with one's vocation but not always; they're meant more to refer to how one approaches or perceives experience. There are six different categories: spiritual, economic, aesthetic, intellectual, political, and personal. Let me give a very broad description of each.

A person whose primary perspective is **spiritual** is one who defines the world around spiritual concepts. This may mean thinking of a bible verse to cover every life situation, or spending most of every day meditating, or watching evangelical preachers on TV and seeing their precepts in everything else. People whose days are given to a spiritual endeavor, e.g. priests, nuns, rabbis, etc. may or may not have a spiritual primary perspective. (This is a private knowledge, not one which behavior necessarily reveals.) I came to understand that a close friend operated with this perspective foremost in his life when we shared our deepest disappointments, and his was that his meditation wasn't going well.

Then there is the **economic** perspective. This person sees financial worth everywhere his eye falls. I used to have a brother-in-law like this, in fact knowing him helped me to crystallize my thinking! If you were looking at a bucolic scene, he was figuring how to develop it. If you were congratulating him for finding discarded lovely oak beams, he was relating how much he could get for them. It's the person who judges and values others and himself by how much they're worth, based on what they're wearing or where they live. Bankers, financial directors and many others' jobs depend on seeing the economic perspective at work, and that may or may not carry over into their personal lives.

The **aesthetic** perspective is held by those who value beauty or appearance above all else. Not only do artists generally have this perspective, but also body builders, sun worshipers, compulsive athletes, and those who make eloquent claims for the value of plastic surgery. It includes the person who sees life or the body as a work of art, and the making of art, using any medium, as the highest activity. It makes me remember one of my students who refused to have chemotherapy because looking good was more important to her than an extended life.

In the next category I have combined the **intellectual** and the technical. This may seem an odd marriage but I mean to include the person whose central interest is: how does it work? how can I make it work better? what is the central idea here? how is it connected to other ideas? how can I arrange these concepts in an interesting way? It's the theoretician, the medical researcher, the economist, the political philosopher, the computer scientist, the person whose joy in life is found in the intellectual understanding of information and experience.

The **political** category includes not only people who are politicians, but those for who political action is seen as life's highest goal. This includes the survivalist, the nuclear protestor, environmentalists, and activists in all kinds of causes. The political person thinks first of the political ramifications of a situation--with whom to align, where the power is, how the outcomes will affect the balance of power. We all have these folks among us in all the institutions of our lives.

The last primary perspective I call **personal**. This describes the person whose central interest in any situation is the other people involved. Again, there are professions which draw on this focus, such as a therapist. This person is quite content to see a movie where all the action consists of conversation and explication about relationships. She finds herself distracted on guided tours to interesting sites by curiosity about the tour guide. She watches talk shows hoping to hear about the guest's family or relationships, rather than which coast he prefers to live on. She has been known to buy a newspaper in order to read Dear Abby.

I have presented these somewhat negatively, it seems, but they each have a positive aspect as well. This personal framework has helped me in my life by giving me fewer or more realistic expectations of others. If someone doesn't react to a situation the way I expect or want them to, I assume they're just operating from a different perspective. When the college Bursar refuses me something, I remember that his perspective is economic. A former president of the college happened to fit neatly into the political category, and I had to remember that everything I brought to him would initially be put through a wash of political ramifications.

(You may be very sharp and recognize that this framework, which I slowly worked out over 20 years, is virtually the same as Gordon Allport's 1931 Study of Values, with some semantical variations. The fact that I could study psychology for many years and never learn about this until a year ago reflects the current lack of interest in personality theory. I did feel somewhat gratified that such a luminary should devise the same six categories!)

Let's move on to the second aspect of our investigation: a framework for interacting with students, either in the classroom or in an advising situation. I read William Perry's book Forms of ethical and intellectual development in the college years (1970) when I first began working in alternative education. His model of a continuum for openness to learning has been invaluable to me over the years. Although I expect most of you are familiar with this by now, let me review it briefly. Perry' scheme starts with **dualism**, which is an initial point where a student believes that there is "truth" to be gotten and the teacher, or preacher, or some other authority, has it. If a teacher or authority shares that "truth", then the student is pleased with a "good" teacher. If the teacher expresses ambivalence about what the truth is, e.g. in discussing poetry or philosophy, the student is confused, and feels that the teacher is withholding information and is therefore a bad teacher. Team teaching with such students is sometimes upsetting to them, because two people teaching together often assume that their expressed differences are instructive to students.

Through exposure to different teachers, and especially other students who may have unfamiliar ideas, the student moves on to **multiplicity**. This is the point where the student comes to believe that there may be more than one "truth", but that each person should define that for himself. Everyone's opinion is equally valued and should be recognized as valid. The notion that opinions are based on something, or formed through reading or observation is extraneous; if you believe it, then that's OK. In this mode, teachers' opinions are no better than the student's. As Perry says, at this point "An opinion is related to nothing whatsoever--evidence, reason, expert judgment, context, principle or purpose--except to the person who holds it." (1981, p.85).

Relativism is the next step in Perry's scheme, and it often comes after what sometimes been referred to as the "cognitive flip"; stereoptypically, this can be manifested as the college sophomore in a religion class who suddenly realizes that truth may be relative--that there isn't really just one "truth", and that different contexts produce different realities. Adult students often come to us while in this mode of learning and experiencing, but very often they don't. We may even assume that they are weighing the value and context of what we say against their own knowledge, and a dialogue is taking place. And we are shocked to find that they are taking notes, absorbing everything we say as fact, and expecting a successful grade if they give it back to us. The process of teaching, and often advising, is most exciting when we are permitted to see students come out of a multiplistic, or even dualistic, way of knowing and move into a relativistic one.

Perry's final category is commitment; we know there are other "ways", other truths, other contexts or frameworks. But we choose to believe in the ones we have honed over time. We can explain why we honor certain values, even though we recognize that it may not be the "right" one in all situations and cultures.

In Women's Ways of Knowing, a more recent and probably also familiar study, the authors adapt Perry's scheme to the different experience of women. Rather than run through all the names and descriptions of their categories, let us just say that like a good therapist, it is essential for educators to be aware that there are subtleties and varieties of experience, gender being just one of them.

As has been mentioned earlier, institutional conceptual frameworks are a bit more difficult to come by because of size, diversity and complexity. However, just as individuals have a value base by which they live, so do institutions and programs within institutions. The transmission of knowledge is packaged in many different formats with many different labels. And, like commercial canned goods, truth in advertising makes for some very interesting reading of labels.

Our major "labels" are our mission statements and it is no accident that accreditation agencies look first at our mission statements to see if we are really doing what we say we are doing and then at how well we do whatever it is that we say we do. I have seen mission statements that are one short paragraph and one which was seven pages long. I have seen vague language, purposely stated that way so that it could be interpreted in many ways and language so specific that it seemed to put a noose around the necks of those attempting to follow the statement. Mission statements form the parameters of what an institution deems important and appropriate.

Most external degree programs and nontraditional institutions and programs have as one of their missions to serve adult students in a manner suited to their particular needs. Delivery systems are built so as to maximize the students' ability to learn and complete programs. Curricula are designed to be relevant to adult student needs and faculty are recruited for their abilities to understand, appreciate, and cope with the unique needs of each student. The conceptual framework for our programs is simple in statement, yet complex in full understanding: we are student-centered, or as some like to put it, learner-centered. This concept is verbalized in our mission statements and is one by which we are judged by our students. For most of our programs this also means that we see our students as equal partners in the learning environment and, therefore, that they are expected to actively participate in designing their learning. Furthermore, since our students are adults who bring rich experiences to the learning environment, we attempt to mesh that past experience with future learnings. Time and space do not allow for further exposition but let me quote one example from the mission statement of The Graduate School of America (GSA), a new masters and doctoral institution: " ... GSA offers graduate degree programs to adult learners who seek to integrate advanced study with their professional lives. Its mission is to deliver...programs...through flexible and innovative forms of distance learning. The Graduate School of America explicitly recognizes adult learners as partners in the design and implementation of their academic experience."

Interestingly enough, the conceptual framework of most of our institutions focuses on process rather than content. That is we state that we wish to maximize the learning environment but say very little about what we the administrators, faculty, and staff believe to be true about the content of our various curricula. While I realize that this is difficult to come by because of the variables of size and diversity, it is my belief that every curriculum has a value base that the faculty and others in the program or institution wish to impart to students. This became apparent to me some years ago when I was researching prior learning assessment and kept hearing faculty state in one way or another that "if you haven't learned it from me, you haven't learned it." It took me awhile to understand what this "it" meant. For most faculty with whom I talked, the "it" referred to values within the curriculum and not the knowledge base.

It is the examination of this portion of the institutions' responsibility that I would like us to discuss in the time we have left. I do believe that a discussion of institutional values begins with a discussion of personal values and that institutional values are sometimes difficult to articulate. However, when potential students ask what we can do for them, it is not enough to leave them with the impression that they will attain a degree and not include what we expect the total learning experience to accomplish. If we are not aware of this, we are saying that a degree is a degree is a degree when we believe in our heart of hearts that what we would like to convey is that the degree achieved will be OUR degree, from OUR program or school, guided by OUR faculty and staff.

We could begin the discussion by sharing how we think our personal conceptual framework meshes with that of the program or institution with which we work.

Are our values or frameworks apparent to our selves and, if so, do we or should we share these with our students in the learning environment?

Are our values known to those with whom we work? Is this important in building a conceptual framework for the institution?

And, last, but certainly not least, are our programs or institutions clear on what values they wish to impart?

SUPPORTING THE GROWING EDGE:
Student Self-Assessment and Adult Development

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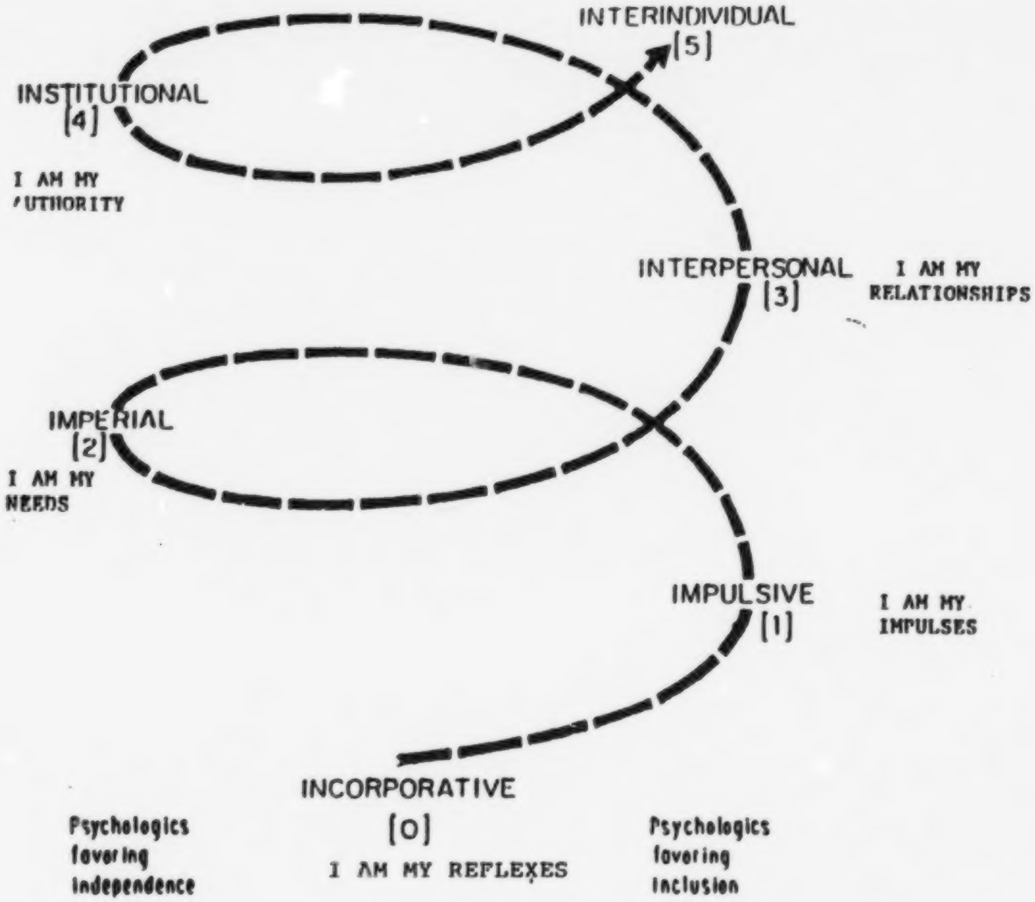
Adults returning to college are often at the threshold of transition and transformation. Many of these changes can be explained by theories of adult development.

As an educator, I find Kegan's model of development most compelling for two reasons: its focus is meaning-making and, in contrast to most other models, it is equally applicable to men's and women's experiences. This paper will therefore utilize Kegan's model as a framework within which to examine the role of self-assessment in encouraging developmental growth in adult learners.

According to Kegan, how we mean is who we are. The filters though which we perceive the world and ourselves create reality as we know it. "[There is] no feeling, no experience, no thought, no perception, independent of a meaning-making context in which it becomes a feeling, an experience, a thought, a perception because we are the meaning-making context" (p. 11). Development, in this model, alters our way of making meaning; as a result, we alter our constitution of reality, hence our constitution of ourselves.

Kegan's mottos for the stages of development described in his model suggest the world-view or identity-forming perspective of each. Those in the incorporative stage (infants to toddlers) experience the world and are defined by their reflexes; toddlers to young children, by their impulses; children to adolescents, by their needs. There are no easily supplied age norms for the positions of adulthood: the interpersonal, "I am my relationships"; and the institutional, "I am my authority." Kegan offers no motto for the last stage--true adult intimacy--which only about 5 percent of the population achieves.



When we are firmly rooted in the meaning-making construction of any stage, we are not in conflict: we are embedded. When we begin to transcend that way of meaning--to see it as a way of meaning rather than the way--we are in transition.

Transition is a challenging business, however. Not unlike the butterfly emerging from its cocoon, we struggle to emerge from our perceptual limitations, since they define reality as we know (knew) it. During this confusing passage, the old familiar rules of meaning-making are increasingly inadequate, but the new rules are not yet confidently known. Although giving up our construction of reality is, in an existential sense, giving up who we are, until we let go of who we have been, we cannot emerge as who we might be. For many re-entry adults, returning to school is both a symptom and a cause of this perceptual transformation.

Most adults in this society are struggling with the transition from the interpersonal to the institutional stages of development: the 3 --> 4 shift. This transition may be protracted and is frequently accompanied by depression.

Gilligan's (1982) description of "Clare," who for most of her sophomore year could not bring herself to get out of bed in the morning because she didn't know what she was doing, or "what the reason for doing anything was" (p. 56) offers insight into experiences often connected with this transition. Clare's difficulties had stemmed in part from changes in her relationships. This is in keeping with the defining reality of the stage 3 person--that one's identity depends on, is a function of, is coterminous with, interpersonal connections.

In an interview, BR, a 37 year-old re-entry woman who filed for divorce after 17 years of marriage, described in terms strikingly similar to Clare's the experiences which preceded her return to college:

> I lost total control of myself. I didn't know who I was, what I wanted, where I wanted to be . . . I almost couldn't even go in and take a shower in the morning without forgetting what I was supposed to do next.

Although she and her husband reconciled shortly before she enrolled

> I knew that I had to do something with my life, that I could no longer go on the way it had been going. I could no longer just be wife and mother and friend and daughter and sister.

BR's self-description clearly articulates the interpersonal nature of the stage 3 self-definition. She is defined (or has been until now) in terms of her roles/relationships. Women in the interpersonal stage of development who have traditional families most often define themselves in terms of their spouses and children. For men, family may have a broader meaning.

Consider, for example, how a regimental officer described the "painful" mergers of British regiments (Wall Street Journal, 1993):

> "You consider the regiment your family, and when a family comes to an end, it is sad." . . . [Another official said] "When regiments amalgamate, they tend to lose their identities." . . . The idea of losing their identity appalls [these soldiers].

Because, for the stage 3 person, relationships are identity, the interpersonal self is other-defined. "I am what I see in your eyes, whoever you are" is how Alice Koller described it (1982, p. 94). One's self is the sum of one's relationships.

By contrast, though people in stage 4 still value relationships, they are no longer defined by them. Rather than _being_ their relationships, they _have_ relationships; they also have a sense of self, of identity, which is separate from relationships, which is self-authored and self-defined.

For example, Kegan quotes a woman at stage 4 describing behavior she associates with the perceptual frame she has since transcended

> I used to have two sets of clothes--one for my husband and one for my mother who visited often. Two sets of clothes but none for me. Now _I_ dress in _my_ clothes. Some of them are like what my mother would like me to wear, but that's a totally different thing. (p. 241)

Some adult learners, such as BR, may articulate their desire to construct an identity which is no longer role-defined; others may not consciously realize that returning to school is part of their process of transition. Whatever their level of self-awareness, a developmentally supportive learning environment can facilitate their transformation.

Activities which shift the locus of learning from the teacher to the student can encourage a move toward self-responsibility and self-definition. These include, for example, collaborative or self-directed learning, projects which marry theory and experience, and self-assessment. The meaning of assessment--to sit beside--is significant; the meaning of self-assessment becomes to sit beside the self. To reflect on and explore one's ways of making meaning is to examine the limits of one's perceptions. To frame the possibility that one's perceptions might be limited is to create an opening to the space beyond those limitations--to support the growing edge.

Consider, for example, LD's realization, as she reviewed her first quarter of re-entry, that she had experienced difficulty writing papers that asked for her opinion. In her self-assessment she noted, "this did not occur to me as I was trying to write the papers. It only occurred to me right now as I'm typing this" (emphasis added). In the context of assessment and development, her observation is doubly significant: firstly, because she has explicitly tied the "aha" to the self-assessment process; secondly, because the inability to have and express one's own opinion (as opposed to taking another's opinion as one's own) is related to the perceptual limits of stage 3.

People whose identity, whose self-definition, is in fact mediated through others' perceptions grow developmentally when they learn to see themselves through their own eyes. For this man or woman, self-assessment acts as a kind of mirror which reflects the self to the self. In so doing, self-assessment establishes a distinction between two selves: the assessor (who-I-am-becoming/self-defined) and the assessed (who-I-have-been/other-defined).

The awareness of two selves is clearly articulated in this self-assessment by SS, a 39 year-old man, previously acknowledged as a born-again Christian: "I've learned . . . to put myself on the other side of what I believe and to question myself" (emphasis added). I wish to clarify that developmental progress does not require that SS change his values or religious convictions. He will, however, be in a different relationship with them: his identity will no longer be defined by those beliefs; he will also have some perspective outside those beliefs from which to examine and evaluate them.

Using Self-Assessment in the Classroom

Self-assessment may occur at specific milestones during a several course program (Taylor & Marienau, 1993), at the end of a course, or several times during a course (the latter would likely be in the form of an ongoing journal). Whereas experienced student self-assessors may respond competently to open-ended questions which simply ask them to reflect on the meaning to them of their learning, students new to this exercise are likely to require more direction in the form of prompts. From the developmental perspective of the 3 --> 4 shift, effective prompts focus on or underscore the learner's authority, agency, and autonomy.

For example:

> What challenges have you faced during this course (program, week)? Which of these did you successfully

> overcome and how; which do you still find challenging and what might you do differently in future?
>
> Examine your own process of change and growth during this period. What, if anything, has changed for you since beginning this study? How might this affect your beliefs or your future behavior?
>
> What do you know about yourself you didn't know when this course began? How might you integrate this learning in your personal or professional life?

I choose to establish a boundary between self-assessment and other student assignments in order to encourage in learners the sense they are writing to and for themselves, not the instructor. All other assignments must be typed or word processed; for self-assessment, I accept (reasonably legible) handwritten work. I also respond to other assignments, but not to self-assessment, with corrections of language usage, spelling, and grammar. My primary response to self-assessment is to acknowledge examples of substantive self-reflection and to ask questions which will push marginal self-assessment to a deeper level.

A few adults resist development toward self-definition, however. This may be partly due to their lack of self-confidence. Despite often impressive professional accomplishments, adults are frequently unsure of themselves in the academic arena. They return to school determined to do well; but they behave counter-developmentally when they construct their learning in terms of "doing what the teacher wants." These adults merely add "student" to their interpersonal, other-defined roles.

Other students seem unable to "sit beside" themselves. They write about the instructor, the course, the readings--anything but the self. If encouragement and reframing the questions do not elicit more effective self-reflection, it may be that these students are not yet developmentally ready to move beyond the stage 3 perceptual limitations.

Still others may express anger at what they describe as intrusion, and may perceive, at a deeper level, as threatening. These students most likely experience the beginning of change as a threat to their core beliefs; and the possibility that identity might no longer be other-defined may be experienced as potentially the loss of any identity--the loss of the self, itself. (Note BR's "I didn't know who I was.")

Conclusion

Critical self-reflection enables learners to become aware of and challenge habits of thought on which belief systems and behavioral patterns are unconsciously based (Mezirow, 1990). And, as Perry (1970) noted in his interviews with undergraduates, verbalizing their experiences led to "realizations" which

> often revealed both implicitly and explicitly, (a) the structure of the earlier experiences which had proved inadequate, (b) the structure of the new interpretation which resolved the incongruity, and (c) the transitional process by which the new structure was created. (p. 42)

Self-assessment appears to function as an interview of sorts with oneself. By establishing two voices or perspectives within learners--the assessor and the assessed--self-reflective assessment can stimulate learners' developmental growth, particularly development which is predicated on moving from an other-defined to a self-defined identity. It can also track developmental growth as it occurs (Haswell, 1993), thus offering educators insight into the effectiveness of their efforts.

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Introductory Experiences for Adult Learners: Comparing Philosophy, Practice and Outcomes at Differing Institutions

How can the adult learner best be encouraged and challenged and supported through the beginning stages of the formal educational experience?

This was the central question that prompted a series of conversations between the two presenters -- adult education practitioners working within differing institutions and program designs. By describing these institutions and the program options available to adult students at each of them, by comparing and contrasting the design, development, and delivery of the represented adult degree programs, and by giving attention to the philosophical and theoretical foundations of specific practices, we hope to create a forum for examining and discussing philosophy, practice, and outcomes in the institutions described and in those represented by participants in this session.

The University of South Alabama and Wheeling Jesuit College differ in obvious, fundamental ways. One is a state university serving over 12,000 students; the other is a religious institution with 1300 students. The *University of South Alabama* has "mainstreamed" its approximately 3000 adult undergraduate students into day, evening, or weekend classes leading to one of 16 undergraduate degrees. Of the 54 different majors available, the Personalized Study Program for Adults is the only program specifically tailored to adult students' needs and is the one represented in this dialogue. Approximately 400 adult students have chosen this interdisciplinary major. At *Wheeling Jesuit College,* a total of approximately

400 adult students pursue an undergraduate degree in 5 different majors. Four of the majors are in the business and health fields. In the business field there is a Business Administration degree in which the student selects a focus in Management, Marketing or Accounting. This is taught in evening semester-long classes. The other management degree, the one used in this dialogue, is a 15-month accelerated degree-completion program which focuses on people skills needed for managers: communication, writing, knowledge of small groups, decision-making, conflict resolution, leadership and so on. In the health field the school offers adults a Bachelor of Science in Nursing degree for practicing RN's and a degree in Allied Health Administration which builds on the clinical science training of the student. The fifth degree offered is a Bachelor of Liberal Arts which allows the student to design a program of study based upon a liberal arts core.

The Institutions

The *University of South Alabama* was created by an act of the Alabama State Legislature in May, 1963, largely through the vision and efforts of the individual who has continued to serve as its president for thirty years. USA is the only major public institution of higher learning on the upper Gulf coast and draws students from a population of more than a million within a 100-mile radius. The student population is diverse, with programs targeting traditional freshmen, part-time commuter, transfer, and international students as well as returning adults. In 1980 the School of Continuing Education and Special Programs gained approval for PSPA, a unique adult contract degree program based on a liberal arts general education component and an individualized interdisciplinary area of concentration.

Wheeling Jesuit College was founded in 1954 and is the youngest of the 28 Jesuit institutions of higher education in the United States. It is the only Catholic college in West Virginia and is committed to having a profound impact on the tristate region (eastern Ohio, western Pennsylvania and West Virginia) by offering a quality education based on liberal arts, by facilitating close student-faculty contacts in and out of the classroom and by preparing "men and women for others" who through education and service will make a difference in the region as they continue their lives. Evening classes have been offered to adults since the 1970's, but in 1987 adults were recognized as a critical part of the college's future and a separate staff of Adult Education was created to serve the adult students, who for the most part take classes apart from the 18 to 22 year-old full-time day students. It was at this time (1987) that the degree-completion program we shall discuss was initiated at the college.

Our Programs

From the beginning, adult students in the Personalized Study Program for Adults at the *University of South Alabama* have started with a credit course entitled "Theories and Principles of Adult Learning." At first the course was taught over a period of four weekends, with sessions on Friday evening, Saturday morning and Saturday afternoon. At present it is scheduled for the entire quarter one night or one morning a week for sessions lasting three hours and forty minutes. (The once-a-week scheduling appeals to a majority of the commuting students.) Students are given special permission to take this course after a counseling session explaining the nature of PSPA and considering its benefit for the individual student.

The course was developed in 1980 around three objectives: 1) assisting the adult students in developing a personal philosophy of liberal education in this time of rapid change; 2) assisting the adult students in setting career and educational objectives; and 3) assisting the adult students in developing positive self-images as adult learners. These objectives have been implemented in different ways by the various instructors who have taught the course.

Another primary objective that underlies current course design is the promotion of active learning by providing experiences aimed at helping the student: a) develop an awareness of personal experiences, abilities, learning styles, values, and competencies that have been shown to influence adult motivation and choices in education, career, and lifestyle; b) understand and appreciate the foundations and philosophy of liberal education, the disciplines within a liberal arts curriculum, and the value of the lifelong learning process; c) gain information about the services and resources available at the University of South Alabama and the opportunities and requirements for a bachelors degree through the Personalized Study Program for Adults; d) develop competencies and skills needed for success in higher education and in other arenas of adult life during various life stages.

Perhaps the course title should be "Applied Theories and Principles of Adult Learning and Development." Learning activities are chosen and presented in ways intended to connect with each student's life experience and to bring new information and perspectives to their life/work/education process. Each class of 20 to 25 students will have a different make-up, and the particular assignments may vary from quarter to quarter according to the needs and interests of the class, but all are given the opportunity to work together as they review prior learning experiences and attitudes; reflect on various theories of adult development; compare adult and traditional learning; learn new study skills and strategies as well as time and stress management techniques; explore learning styles, vocational preferences, values, priorities; hear lectures on the Humanities, Social Sciences, and Natural Sciences; tour the University Library; view a movie from a new perspective; make an oral report to the class on outside reading; write several short papers and keep a learning journal. Upon completion of the course, the students write a final paper indicating their understanding of the program and stating their intentions for implementing their plans as they embark on individual paths toward their various interdisciplinary degrees.

At *Wheeling Jesuit College* the adult degree-completion program (a B. A. in Human Resource Management) recruits students to establish learning groups of 15 students who will progress together through the 15-month curriculum, delivered in 12 modules, which serves as their senior year and major. The recruiting process is individualized with information meetings, an 800 telephone line, and one-on-one appointments. When there is a potential group of at least 15 students ready to start the major, a series of three meetings with academic staff and faculty is held. Although the curriculum for the 15-month program is already written for the students, the individual meetings and telephone conversations with students getting ready for the program deal with individual issues such as their time management problems, finances, personal doubts about their ability to complete a bachelors degree, the relevance of this major to their goals and so on.

A primary goal of the three meetings leading a student into the degree-completion program is to build a peer support group for adult students. Students enrolling in this major have done at least the equivalent of two years of college, but that may have been in the distant past or at a different type of educational institution. At Wheeling Jesuit, students are entering a liberal arts college and selecting a major which is accelerated and requires a great deal of writing and active learning. For many this is a very different educational experience and thus they need orientation, information, and support as they move into the degree-completion major.

In order to begin the process of making this collection of 15 students into a learning group and to help them see learning as a process, several things occur during the three meetings we hold with students prior to the beginning of the first module. We introduce the concept of collaborative learning and how procedures and policies they will follow for the next 15 months are guided by that principle. For example, they will not want to miss a class. Given the seminar style and active learning of the classroom they will not be able to understand what went on from someone else's notes. To collaborate in learning, they must be there -- having started the process of applying this material to their experiences through writing assignments and class preparation. The faculty will be there as facilitators of a learning process in a small group. They will be available to the students outside of class and will encourage the writing of drafts of papers as students are working with the material. Thus students can get additional feedback and engage in dialogue with the faculty not only at grading time. The emphasis is on learning, not grades.

To further add weight to the basic principle that learning is a process we begin with them the construction of a portfolio documenting learning that has taken place in many ways over their adult life time. They begin writing their autobiography at this point. At the last meeting before they begin module one of the degree-completion program they meet faculty who will teach them. The faculty talk about the content of upcoming modules, but also reflect on why they like to work with students in this program and how they always learn from the students. Again, collaborative learning and process learning are emphasized.

At each of the meetings students share backgrounds, stories, concerns, names, and gradually begin the process of becoming a support group for one another through the ups and downs of coursework. Through sentence completion exercises and/or discussion we help them begin to share feelings of being overwhelmed, unsure, and excited as they begin the program so that they see they are not alone. Module one continues the task of helping them become a supportive learning group through the reading and application of the literature on small groups.

Independent learning and a recognition that these adults are responsible adults taking on a new challenge are discussed as we review schedules for the upcoming 15 months. We emphasize that they have class assignment schedules in advance, they have materials (articles, books, exercises) in advance, and so they can be in charge of their own time management. Through all three meetings we review the content of modules and indicate that they are designed to "stimulate thoughts" and thus new ways of thinking, doing, and communicating which will touch their academic life, their professional life, and their personal life. They will move between theory and application in all modules. The modules are designed to stimulate thinking regarding all arenas of their lives.

Underlying Philosophy

We all know that the influx of large numbers of adults into institutions of higher education has caused the development of new programs, schedules, and technologies for offering coursework. George Keller has called the impact of adults on colleges a revolution. Their presence has forced a new questioning of the premises upon which traditional academic practices are based. What does "having an education" mean? How do we evaluate a student's learning if we can't measure it in seat time (3 times a week x 50 minutes) or by an objective test? What are we attempting in "transforming the learner's experience"? Can we make explicit what we are trying to do and how we are trying to do it? By challenging ourselves as adult education practitioners to puzzle through these questions, we have found that although we work within different programs and differing institutions, we share common philosophical ground. We found that attempting to articulate the rationale behind various practices, we were stimulated to consider new ways of facilitating meaningful learning processes.

We challenged ourselves to put into words the experience of transformative adult learning. First of all, we agreed, learning is a process. It is not the acquisition of a particular body of knowledge. It is rather a way of being and thinking that allows a person to be open to new ideas, open to new ways to thinking that stretch the mind, open to diversity. It builds on a growing base of knowledge in the development of the ability to discern, to go beyond dualistic thinking. This learning can happen anywhere, with anyone, and is not to be associated only with teachers giving lectures or with goal-oriented behavior or with learning the right answer.

Learning for adults is a synthesizing process. In our work with adult learners we want the experience to be *theirs*; we want them to be actively engaged in putting together education, life, and career goals. We want them to think about where they have been, where they are at present and why a college experience is part of the present, and where they want to be in the future. We want them to connect -- one body of knowledge with another, their personal experience with the community, their personal efforts with the good of the wider society. Part of the facilitating process, we agree, may be to help adult students envision broader future roles and contributions, imagine themselves developing the ability and self confidence to take on new and/or additional responsibilities at work, at home, at school, in the community. Through active experiences in a supportive classroom setting, the adult student has the opportunity to obtain a broader repertoire of ways to make decisions, solve problems, research questions, understand others, communicate with others.

Outcomes

The introductory experiences described in this paper, although quite different in structure, both seem to connect with the adult learner's readiness to explore new territory and to support the transition into academic work. The USA program places slightly greater emphasis on the individual learner and the choices necessary for a personalized degree. The Wheeling program provides for group support and the challenge of working cooperatively in a small team of learners with prescribed course work. But in both programs we encounter the difficulty of trying to measure our success. How can we measure whether our introductory course and our group-building meetings are working -- that is, are they setting a positive context for learning? This would involve qualitative as well as quantitative measures. With adult students and their many responsibilities in other areas of life, retention is not a true measure. Even though some students find it necessary to postpone finishing a degree program, they report much benefit from the introductory experiences themselves. And student evaluations at immediately following completion of the introductory experience, while helpful, have too narrow a focus.

As well as evaluating context, how might we monitor transformative learning as we have described it? How could our ideal of adult learning best be facilitated? How can we know when or whether it happens? In other words, what is it that happens with our students that, when it happens, makes us feel good about what we do? These questions have prompted us to begin design of a research instrument based on interviews with adult learners that we hope may shed some light on the experience of transformative adult learning. A pattern may or may not emerge to guide our efforts in fostering adult development; the transformative experience may be unique for each individual student. But either way, the structured conversations with adults about their educational experiences and the value of the introductory experience will inform us and perhaps inspire us to work in this field with more vision, confidence, and effectiveness.

The Adult Learner as Informed (and Transformed) Practitioner

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Al is an international consultant and independently wealthy. He came into Walden University's doctoral program in the administration/management track ready to write papers in specific areas relating to his business, such as the difficulties of doing business with the Japanese. While this kind of activity is a required part of the program, it is appropriate only for those students who have completed the basic, broader, and more general parts of the program. Walden's mission (since its founding in 1970) has had a social change focus, with the expectation that students accomplish something of value that can be applied to improving the society in which we all live. Faculty members told Al that his work was running into trouble on two counts: first, there was no social change focus and second, he was being too specific too soon in his program, promulgating his own point of view without having taken any others into account. When Al wrote to the Dean saying that he was going to drop out of the program because he was a businessman and could not "think like a scholar," the response he received challenged his very reasons for coming into a Ph.D. program in the first place. If he did not want to be stretched and have to think critically and analytically, he certainly should withdraw. The gauntlet down, he seized it and stayed in the program, only somewhat chastised. Since that time, Al has finished his degree. It has been a struggle, not because he has difficulty with the work but because for him--as for many other students--becoming an informed pratitioner presents hurdles.

At Walden University, all of the students in this doctoral program are mid-career practicing professionals who seek a Ph.D. degree for many different reasons. Whatever the reason, they are expected to produce work that, through scholarly inquiry and advancement of knowledge, contributes to society and the profession. In addition, the goal is to produce not just better practitioners but informed practitioners. By this we mean professionals who have taken an intellectually critical look at the concepts and ideas upon which their professional lives are based and who will make committed action based on their insights, interests, passions, and reflections.

In other words, we seek to move students through Perry's (1970) schema of intellectual development from wherever they are to committed relativism. It is the means of doing this that provides the real challenge. After all, like Al, the students are well-established in their careers and are successful practitioners. To move them out of the comfort zone of their established thinking patterns--and in addition to ask that they do this by thinking abstractly and conceptually--is almost a bigger lurch than most of them anticipate when entering. Once engaged, however, we find that most rise to the occasion, learning and thinking in new ways.

A learning dialectic

Let us look at the movement of a student's process as a dialectic. We start with practicing professionals (*thesis*). We add critical thinking, scholarly inquiry, and reflection from the Walden program as antithesis. We call this stage *antithesis* because through the process of having to think and reflect, students will likely become uncomfortable with their past assumptions, actively "wrastle" with new concepts and paradigms, and resolve at more complex and sophisticated levels (we hope) the discontinuities that they have encountered. This process, then, creates the *synthesis*--more informed practitioners who have learned to identify and challenge assumptions, to incorporate the strength and flexibility of theoretical frameworks into their work by having learned to use and adapt them, to think analytically and critically, to reflect on themselves and their work, and to integrate their interests and passions into their professional practice.

Insanity or Inanity

Students find it frightening or exhilarating or both when they are having to deal with the discomforts of the antithesis part of the learning process. Al, the student mentioned above, almost found it too much for him and thought of leaving the program. Other students thrive on the breaking of the bounds of their previous assumptions and thinking patterns. Most, however, feel some trepidation with both the discomfort of having to work outside of their accustomed ways of doing things--and fear. The fear is a form of existential anxiety. If every statement is dissected and every assumption excised from the dissection is examined and everything examined is put under a microscope, then where is truth? The result of this analytical process can lead to insanity or inanity. Comparing and contrasting concepts often helps students think in more complex ways as they have to examine pros and cons, strengths and flaws of an argument. But, the student may ask, if I can find some merit in any argument, then on what basis can I act? The analysis can be reduced to intellectual inanity, or the analysis can lead the student to "insanity" through feelings of nihilism--why bother if all ideas have some merit? How can I choose? Why should I choose? Why, indeed, should I bother to think? Why not continue as I always have except that I will go through the motions of this doctoral program to get my degree?

These feelings may be found in Perry's (1970) stage of relativism. He has discussed a further stage of development that he calls committed relativism in which a person understands and has examined the arguments and subtleties of a situation or a concept and then commits him or herself to a line of action. Brookfield (1991) points out that we arrive at our convictions after a period of reflection, analysis, and questioning. Critical thinking, he says, is a "praxis of alternating analysis and action" (1991, 23).

Connection, Commitment, and Care

But before students are able to do this, many have difficulty with analysis and evaluation, with separating themselves from something and examining it critically. They fear annihilation of certainty, and they see "separate knowing" (Belenky et al., 1986) as the highest and kind of knowing with little modeling for informed action. To many students' minds the universe is broken into two: on the one hand, there are practitioners; on the other, there are scholars. The twain is to meet in them. How to do it is the question.

In *Women's Ways of Knowing* (1986), the authors present the concept of "constructed knowledge" as a way to go beyond the epistemology based on detachment and abstract analysis (separate knowing) towards what they call "passionate knowing," an amalgamation of both separate knowing and connected knowing, a combination of analysis and commitment. In short, the formation of an informed practitioner. Informed practitioners cannot just have separated, detached, critiqued, and analyzed segments of information. They cannot act in this way as some scholar professors do. Analysis and critical thinking alone, informed practitioners do not make. Instead, informed practitioners must go a step further and synthesize for the purpose of taking effective action, using their passionate knowing in a new synthesis.

Let us return to Al and his process of working through the program. He started as what we would call an uninformed practitioner, bringing to bear previously learned knowledge to his written work and refusing to examine his assumptions or challenge his established ways of thinking. Then, when he understood better was required of him, he began to think and write in a more scholarly and analytical manner, doing some comparison and contrast. As he wrote more, his analytical skills improved to the point where he could (and did) take any position and argue on either side of it. But while he had become quite adept at presenting arguments, the passion and force that had previously come through his work when he was at a more uninformed stage had disappeared. He seemed able but disconnected. Coincidentally (or perhaps not) Al went through a personal/professional crisis at this point. Finally, at what we call the synthesis or integrated knowing stage, Al had made a transformational leap and was able to integrate both knowledge and commitment to action, becoming an informed practitioner.

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The major learning objective for this workshop is for participants to engage in discussion and exercises that will help them both understand and do informed practice. There will be discussion around prepared questions based on the content of the paper (above). There will also be at least one exercise in which participants will have an opportunity to engage with the concepts of informed practice.

References

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Deliberation and Diversity: Understanding Theory and Practice

by

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Two concerns in higher education that have been building as priority items in recent years have been how we deal with diversity and how we educate students to become effective citizens as well as autonomous persons and economically competitive workers. The two concepts collide with one another in significant ways. The historic tension between respecting individual differences *and* finding ways to live with one another in community is at its greatest when we consider questions of diversity and community decision-making. This paper explores the role of values in developing theory and practice that deals with this tension.

At the heart of effective deliberative democracy to respect diversity and at the same time create a functioning *polis* is a necessary understanding. That understanding addresses the way in which what we value is connected to the choices we must make about public policy issues. In fact, pulls and tugs among what we value are precisely what make an issue an issue. I define an issue as a conflict among more than two things held valuable. Political decision-making in its most fundamental dimension involves making choices together about value conflicts when we cannot be absolutely sure what the correct choice is. We deal in politics with ambiguity, not with simple preferences between two clear-cut polar opposites. Were it otherwise, there would be no need for the exercise of politcal, or public, judgment. If we knew for sure, we would not have to judge. At the heart of public judgment is public knowledge. Public knowledge is not the sum of our individual knowledges. It is created by the application of courage and imagination to value differences. The crux of politics is how to manage value conflicts--together.

As central as managing value conflicts is to political decision-making, the idea of using what we value in addressing public issues disturbs some who have unclear notions of what we mean by "what we value." Some people are very reluctant to include "values" in public discussion because they interpret the word to mean "belief systems" that they fear someone else will wish to impose upon them. Or they may perceive "values" to mean irrational, emotional elements that have no role in applying factual information to rational decision making. Obviously, we need to develop carefully our understanding of what we value if we seek to be effective in deliberating together.

To understand how the connection works between what we value and public issues, we must first distinguish between the emotions we may have when we hear the word "values" and the emotions we have that are associated with values themselves. We must recognize that the reason that talk about "values" provokes strong emotions is that what we value is central to each individual's understanding of who he or she is and how life should be lived. What we value is an expression of the way we answer these fundamental questions. When we talk about what a person values, we are talking about this understanding.

As important as what we value is to us, many people have very confused ideas about what actually consitutes a value. Many people use the word "values" when they are actually talking about other concepts: attitudes, opinions, interests, or social norms. For example, to believe that someone should not smoke tobacco in commercial airplanes is not in itself a value. It may be an attitude (smoking is irritating) or an opinion (people should not do irritating things). The desired behavior may be an interest (in selling snuff, for example) or it may be a social norm that evolved over time (one simply does not do that any more in crowds).

In other words, one's deepest motivations to express a belief about how people should behave is not necessarily revealed in the mode of behavior that springs from those motivations. The deepest motivations one has for a course of action may be based on different values. For example, a nonsmoker and a smoker may both obey a ban on smoking for different reasons. The nonsmoker may claim cleanliness (air quality and health) as deepest motivation for accepting a ban on smoking; a smoker may accept the ban because he or she values obedience to duly constituted general rules. We should remember, also, that motivations are rarely, if ever, based on a single deeply held value. Our personal makeup comes from the way we combine and prioritize different things held valuable.

As deepest motivations, there are actually not many different things that people value. Social scientists who research these matters disagree on some terms and organize lists of values in different ways. However, most agree that the number of things we hold valuable is rather small in number. Examples of commonly held values are:

ambition
independence
courage
forgiveness
tolerance
obedience
accomplishment
security
mature love
freedom
capability
intelligence
honesty
helpfulness
cleanliness
politeness
beauty
happiness
pleasure
justice
self-control
imagination
responsibility
cheerfulness
logic
excitement
equality
inner harmony
wisdom
economy

For the most part, we all share deepest motivations of the above sort. It is also true that we share them in different ways. For example, we all may share the values of freedom, responsibility, and justice, but individuals may prioritize them differently in deciding appropriate behavior in the same situation. Our differences come in applying what we value with varying priority to diverse choices.

To illustrate further, note the elements of the issue of rising health care costs: pulls and tugs over the value we place on access, quality, and costs. The relative importance of access (or freedom), quality (or security), and cost (or economy) in dealing with rising health care costs generates emotions over specific values, not emotions over the general concept of “values.” A person who has money (probably in the form of insurance) but lacks appropriate geographical location may place greater value on access to health care. A person who has favorable geographical location but little insurance (money) may place greater value on lower cost. A person who has the geographical location and insurance permitting easy access may place greater value on the quality of that care. These persons may have widely differing belief systems about a range of possible behaviors, but these belief systems are not the specific values that concern them in facing the issue of rising health care costs.

Of course, a person may also hold valuable concern for other people in making a choice on rising health. This possibility that people will consider group needs is why these examples use the verb “may” rather than “will.” People do not always behave in predictably selfish fashion.

The emotions associated with the concept of “values” in general and the emotions associated with pulls and tugs among things we all value in facing choices about an issue are not the same. A citizen needs to understand this distinction. Otherwise, difficulties in pursuing effective deliberation may arise.

Some people resist the notion of attaching what we value to discussion of public issues. They fear that the resulting discussion will be intolerant and argumentative. They know that some people engage in connecting what they call “values” to public policy discussion because they have beliefs that they want to use as a standard for public policy.

This sense of the meaning of the term “values” as belief systems was a feature of the 1992 presidential election. George Bush and the Republicans in particular spoke often of values as being the basis of the campaign. However, they meant “values” as belief systems, not values as deepest motivators in the sense used in deliberative democracy. People who disagreed with the dominant Republican definition of “values” are likely to resist the idea of making “values” a factor in deliberating issues. Democrats, of course, have their own belief systems, although they are less prone to use the word "values" as a synonym. Public leaders must help others understand that public politics involves addressing values as deepest motivations in the sense here discussed. Public politics does not involve addressing "values" as belief systems about the makeup of families, sexual mores, and other matters of familiar controversy.

Bringing values as deepest motivators into public discussion, even when it opens the door to arguments between advocates of opposing belief systems, is less dangerous to public policy than the alternative. Ignoring the connection between values as deepest motivations and choices to be made about an issue leaves us with only a portion of what we need as public knowledge to make choices. Proponents of belief systems at least create in their assertions an arena in which underlying motivations for those beliefs can be identified for discussion. To avoid argumentative gridlock, the way in which an issue is framed for discussion and the guidelines used for conducting a discussion become critical. The ability to frame issues in public terms is a critical skill in public leadership. It is worth its own discussion, one beyond the scope of this paper.

The argument that "values" have no place in public discussion leaves one in two possible positions in regard to public decision making. Neither allows full deliberation to understand the choices involved in an issue.

One position is that "values" have no place in public discussion because tolerance is the only value to which we can commit. This assertion, as attractive as it might seem in the abstract, is not a viable position for proceding with public decision making. Tolerance is an important value, but it does not exist in isolation from other values. For example, I might desire to be tolerant of all religious beliefs. However, as soon as someone else's religious beliefs result in behavior that threatens my safety, peace, or convenience, I may find tolerance difficult to hold as an isolated value. My choices are then three. I can retreat from the conflict in order to maintain tolerance. I can seek to win the conflict in order to safeguard my safety, peace, or convenience. Or I can seek deliberation in order to find some common ground among mutual needs for tolerance, safety, peace, and convenience.

Another position arguing that "values" have no place in public discussion leaves decision making upon a "facts-only" basis. This position is fundamental to many approaches to "business-as-usual" politics. "Business-as-usual" politics emphasizes actions that are *expressive* (let me tell you what I think) and *majoritarian* (if I can get 51% to agree with me, I win). This process is inherently *adversarial*. Practioners of this form of politics assert that issues should be decided on the basis of facts.

The use of facts in public discussion, however, is not neutral. Their meaning, particularly in the relationship of one piece of information to another, is developed from the ways in which they are presented and perceived. To take away from the public decision making process the tool with which we judge presentations and perceptions of facts is to leave us sadly unarmed in making effective decisions. "Business-as-usual" politics therefore needs to be augmented by deliberative politics. This process is *deliberative* (I must listen as well as speak) and *integrative* (we seek common ground, not a mere 51%). Politics of this sort seeks *consistent* policy over time, not merely the adversarial zigs and zags of whomever can muster 51% at a given point. (The *interface* of governmental, representative politics and direct, deliberative politics is an underdeveloped area in political theory, another subject meriting discussion beyond the scope of this paper.)

Of course, people rarely come to public talk with a clear understanding of the matters discussed in the preceding paragraphs. Our task in higher education is to develop effective public leaders who are able to deal with these possible reactions to the word "values." The way to counter these potential distractions is not to attempt to explain the definitional niceties being developed in this paper. Instead, public leaders should be careful to use the word "value" as a verb, not as a noun. They should also, if necessary, point out that what we value are our deepest motivations, not our beliefs about how others should behave.

The point of uncovering how what we value is attached to the choices that we must make is *not* that we will magically find some set of common values we all hold in equal proportion and priority. The point is *not* that we will find some painless resolution of an issue. We may well differ over the weight we give certain things in a given case. The point is that by getting down to what we value we can reformulate an issue so that what really concerns us — ultimately, at bottom — can be addressed.

Some things we value concern desirable ways of behaving (means). Social scientists refer to these desirable ways of behaving as instrumental values. These valuable qualities include ambition, capability, self-control, independence, intelligence, imagination, courage, honesty, responsibility, forgiveness, helpfulness, cheerfulness, tolerance, cleanliness, logic, obedience, and politeness. Most people endorse deepest motivations of this sort and believe that we would all be better off if everyone valued these things.

Other things we value concern desirable ends; that is, what we want to enjoy as continuing qualities of our lives. Social scientists refer to these ends as "desirable terminal end states" or terminal values. These deepest motivations include such conditions as an exciting life, a sense of accomplishment, a world of beauty, equality, family security, happiness, inner harmony, mature love, national security, pleasure, and wisdom. Again, most people endorse all these valuable things. Most people believe we would all be better off if everyone sought these ends.

The examples given above for valuable means and ends are not exhaustive. Other terms might be included and some might be expressed in different ways. One well-known, but short, list of things we value is Abraham Maslow's Hierarchy of Basic Human Needs. His list classifies needs into five basic categories: physiological, security, belongingness, self-esteem, and self-actualization. These categories will often surface when people talk about what they hold to be valuable. As Maslow's short list suggests, social scientists who have studied these matters conclude that the things that most people hold to be valuable are not many and that they are widely shared among us. A list of commonly mentioned things held valuable appeared earlier in this paper.

Why then do we disagree over what we value? The answer is obvious. The list of things we value as desirable ends, for example, contains a number of desirable ends that are in tension with one another when we must apply them to specific cases. One may find it hard to capture both an exciting life and a comfortable life, family security and social equality, pleasure and a sense of accomplishment, etc. Our conflicts over what we value involve not only our differences with others but often also our *inner* conflicts over competing desirable conditions.

When we come to difficult public policy issues, we find in them the same kinds of conflicts over what we value. For example, we would like to lower the cost of medical care, but we want competing results: some who favor access value equality, some who favor low cost value family security, and some who value quality care value a comfortable life. Effective deliberation on public policy issues involves identifying and facing the conflicts over what we value that lie behind basic policy choices, not ignoring them. In this way, deliberation (or choice *work*) helps develop deeper understanding of what we need to address in making a choice. Our troubles with policy choices are not so much over differences about technical options but tensions among what we all generally share as valuable in setting a general direction for public policy. For example, to deal with rising health care costs, do we (1) maximize access which increases costs and lessens quality, or (2) lower costs which increases access and decreases quality, or (3) increase quality which raises costs and limits access?

"Business-as-usual" politics tends to take each corner of this triad of tensions and debate preferences for technical options designed for (1) maximizing access or (2) lowering costs or (3) increasing quality. The fundamental choice of how to manage the tension among the several basic directions available is too often neglected.

Once we realize that we all share the dilemma of values conflict that underlies a true issue, we have more chance to build community and to realize that truly resolving the dilemma requires complementary, not competing, action. The basis for finding what we can share is our broadest perspective on what is genuinely at issue. That perspective includes our keenest appreciation of what is vital and what is tangential to our solutions.

We should not, however, view these possibilities through rose-colored glasses. Deliberation does not remove all differences. Broad understanding does not make choices less difficult. Choices about value conflicts are hard choices. The elements of those hard choices discussed in this paper are intended to bring us to those choices with the best possible preparation and understanding of what we face.

In summary, developing "facts plus" knowledge (public knowledge) involves understanding the ways in which people view facts and are impacted by the ways other people view facts. To enhance their capacities to develop mutual comprehension in choice work, public leaders should understand the ways in which what people hold valuable serve as deepest motivations for their opinions, attitudes, and beliefs in regard to public policy.

Including values as deepest motivations in the deliberative process is important because these things held valuable are the standards we use for judging information. We cannot develop "facts plus" knowledge without understanding what the "plus" is. The plus includes the ways we see the facts and their connections and meanings.

Social scientists tell us that what we hold valuable comprises a short list that is widely shared among people. What we hold valuable consists of ideas about means to ends and the ends themselves. The means or instrumental values include such ideas as ambition, capability, self-control, independence, intelligence, imagination, courage, honesty, responsibility, forgiveness, helpfulness, cheerfulness, tolerance, cleanliness, logic, obedience, and politeness. The ends or terminal values include such ideas as an exciting life, a sense of accomplishment, a world of beauty, equality, family security, happiness, inner harmony, mature love, national security, pleasure, and wisdom.

These things held valuable are often in conflict within each of us as we make important life choices. These same tensions come to bear on the hard choices we must make together as a public. Public leaders help people identify and face these value conflicts in order to do public politics. Educating people to address hard choices of this sort effectively is a challenge to all of us in higher education.

Applying these principles to questions of diversity and citizenship is a challenge of the highest order. The questions to be answered in addressing the tension between individuality and community are exceedingly complex. Perhaps in no other arena of public policy do our thoughts about what is valuable to us assume such importance and generate such emotion. For these very reasons, a careful examination of what we mean by values and how they are connected to our political choices is an elemental, but often neglected, first step in addressing diversity and community.

SUGGESTIONS FOR FURTHER READING

The material in this paper is adapted from a chapter in my forthcoming book on *Public Politics* to be published by the Kettering Foundation in Dayton, Ohio.

On values, see Milton Rokeach, *Beliefs, Attitudes, and Values* (San Francisco, 1970); *The Nature of Human Values* (New York, 1973); and *Understanding Human Values: Individual and Societal* (New York, 1979).

A discussion of how "values" are used as a code word for struggles over belief systems in "business-as-usual" politics is John Davison Hunter, *Culture Wars: The Struggle to Define America* (New York, 1991). Frances Moore Lappe, *Rediscovering America's Values* (New York, 1989) is an analysis of political values in rather traditional "conservative-liberal" terms. Lappe does challenges readers to develop their own statements of how what we hold valuable will allow us to deal effectively with such problems as poverty, illiteracy, hunger, and homelessness.

For a discussion of the ways in which values as deepest motivations relate to a broad spectrum of political ideologies, see Kenneth M. Dolbeare and Linda J. Metcalf, *NeoPolitics: American Political Ideas Today* (New York, 1985)

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QUALITY, QUANTITY, AND SURVIVING UNDER FINANCIAL STRESS

Funding for higher education in the State of Florida has been under severe pressure for the past three years. The upshot has been a period in which funding has been much more closely associated with the numbers of students enrolled rather than the quality of the educational experience. This situation has put the Bachelor of Independent Studies Program (B.I.S. Program) under close scrutiny. In the College of Arts and Sciences, for example, B.I.S. is the single alternative program housed with 28 traditional or on-campus programs. A program with 161 students can easily be lost in the shuffle in a university servicing some 35,000 students.

Driven by the campus-wide concern for security and stability, B.I.S. advocates have had to expend considerable time and energy educating its critics. At the same time, explaining the quality of the program has forced its defenders to understand better its strengths, and has led to recognition of where it might be strengthened even further. The story is highlighted in this paper. The purpose is not just to provide a narrative account, but to highlight the tension between the need to maintain the quality of the B.I.S. Program while fending off financial pressures, establishing credibility with a new administration, and adjusting to institutional reorganization. It is hoped that others might find insight when and if they find themselves in similar circumstances.

BACKGROUND

The Bachelor of Independent Studies Program was established in 1968, as an external degree program at the University of South Florida in Tampa. It was funded strictly from fees of students enrolled in the program. That meant that its budget was meager and its compensation to faculty was minimal. One of the ironies, incidentally, is that the token amount paid to faculty encouraged only those very interested to participate.

In 1986 the B.I.S. Program became the State University System External Degree Program. Another program had shut down and the Board of Regents funding for that program was allocated to B.I.S. Beginning with the shift from a single-university program to a multiple-university program, B.I.S. has been funded by the State for a maximum cap of 145 students - a sizable increase although still a small number in total. The B.I.S. Program began to recruit faculty advisors from other campuses at that time. Most of the faculty participants are still from the University of South Florida, but there are now active faculty from three other universities. Finally, faculty compensation has increased substantially since the advent of state funding, but remains quite small. There are still few if any faculty who are motivated strictly by the goal of increasing their salaries.

QUALITY AND QUANTITY

The B.I.S. Program has emphasized quality since its inception. The abilities and accomplishments of its students, the expectations of their advisors, and the assessment of outcomes via standardized examinations as well as post-graduate study and professional accomplishments have long been a source of pride for everyone associated with the program. A few highlights are below.

Students in the B.I.S. Program have consistently scored higher on all major areas of standardized examinations than traditional students. B.I.S. currently utilizes the E.T.S. Academic Profile tests to track the performance of B.I.S. students, comparing the latter with students in traditional programs. As measured against the performance of upper-level students at forty-three liberal arts colleges in 1992, B.I.S. students were clearly above the norms in such subject areas as Humanities, Social Sciences, and Natural Sciences, as well as in such skills as Reading, Writing, Critical Thinking, and Mathematics.

The superior abilities of B.I.S. students are reflected in other ways besides their performance on standardized examinations. The motivations and achievements of B.I.S. students have been quite remarkable. Conceived initially as a terminal degree for adults, perhaps predominantly retirees, the B.I.S. Program has today emerged as a career enhancement program for adults in mid-career. In some striking instances the B.I.S. credential has become a vehicle for career change. For example, one homemaker has become the head of a county commission, a waiter has become an attorney, and a church custodian has become a minister. Nevertheless, the professional function of the degree and corresponding motive of the learner are typically focused more on advancement within a career rather than on change in career. The testimony of graduates documents career enhancements and advancement outcomes.

The uniqueness of the B.I.S. degree further comes to light when one compares its undergraduate populations. A younger group completes a credential for career entry, while a mid-life group seeks career enhancement. Another interesting revelation is that 42% of the B.I.S. graduates have continued on to study at the graduate level. Certainly the demand for graduate education in many professions has been an underlying factor, but the accomplishments of the B.I.S. students at the undergraduate level and their motivation and confidence cannot be discounted. In the language of the students: "We have learned that we can learn and we intend to keep on learning."

It is interesting to note that successful matriculation at the graduate level has not been hindered by the use of a Pass - Fail grading system in the B.I.S. Program. Some had thought that the lack of a standard grading system would prove to be a drawback for those applying to graduate school, but such does not seem to have been the case. Strong performances on standardized examinations for graduate work, detailed and supportive letters of recommendation from B.I.S. faculty, and demonstrated motivation and capacity for hard work all have more than made up for any reservations about the Pass - Fail grading system.

While the high levels of performance by its students have been a significant component of the quality of the B.I.S. Program, so has the organization and content of its academic requirements. Each of the four areas - Humanities, Social Science, Natural Science, and Thesis - have made increasing demands on students' time, energy, and talents. A few highlights are below.

Study in the B.I.S. Program is organized through the B.I.S. Guide to Independent Study. Three areas - Humanities, Social Sciences, and Natural Sciences - have a detailed outline of study in the Guide. Every three to five years the study outline for each area has been updated and made even more comprehensive. Furthermore, the quantity of requirements for each of the areas has been increased through the years. For example, the Social Sciences area has traditionally required a research paper at the end of its tutorial study. The research paper is done in addition to the many smaller papers, readings, and a comprehensive final examination. The Humanities and Natural Sciences areas have recently instituted a research paper as a requirement.

By the way, it has been interesting to see how readily the B.I.S. students have met the increasing demands on their time and energy. The students actually welcome the extra work, and to do it with enthusiasm and pride. It is not uncommon for faculty to identify B.I.S. learners with their graduate students.

SURVIVING UNDER FINANCIAL STRESS

Despite its success over a quarter century, the quality of performance and quantity of expectations of the B.I.S. Program have come under severe attack over the past three years. The proximate reason is budgetary. With university budgetary cuts, the external degree program has been viewed by some as a cornucopia of excess funds that can be taken to meet needs in other more traditional areas of university study. A demographic factor must also be kept in mind. Unlike many other states, Florida has a growing student population. Demand for admission to its universities is strong, to the point where an external degree program is not important for maintaining or increasing overall student enrollment targets.

In any case, that the program fails to meet qualitative or quantitative standards provided a comfortable rationale for raiding its funds. In a humorous vein, B.I.S. became the hen in a fox house. A brief reconstruction of the attacks and the rejoinders to those attacks are given below. It will provide the basis for the reflections that follow.

The initial attacks were on the program structure itself. Typical of what could be heard were the following: B.I.S. students are not required to meet the demands of a traditional program, the requirements are less than equivalent to those of a traditional program, and the faculty expect less of their B.I.S. students than they do of traditional students. Such criticisms were rejoined successfully. Perhaps most important were the high level of performance of the students on standardized examinations and their success upon completion of studies, especially in graduate work and in the workplace as well. Many critics were also rather surprised at how much was required of B.I.S. students. Nevertheless, convincing critics was not always easy, or quick. Required were many informal discussions with the Dean and others, especially department chairs and program directors.

There were also more formal discussions in meetings of chairs and directors, as well as contact by former B.I.S. students with administrators at all levels including the President. The campaign was indeed successful, however, and well it should have been. Yet another irony is that many more in the university community now not only know about the B.I.S. Program, but respect its quality. This may provide unforeseen dividends in the future.

Critics also focused on the faculty associated with the B.I.S. Program. This type of criticism was more circumspect and less direct, but it did underlie the force of other types of criticism. The University of South Florida is undergoing change into a comprehensive graduate research university, with ever increasing numbers of masters and doctoral programs. The role of research and publication has become increasingly more important in decisions on tenure and promotion, and for status and respect amongst many colleagues. Questioning the status of the B.I.S. faculty was difficult to sustain, however, when it was realized that the composition of the B.I.S. faculty was very much like that of the university at large. Not only do many of the B.I.S. faculty have excellent reputations as teachers, but almost all are active scholars in their own fields. Furthermore, B.I.S. faculty are also heavily involved in faculty governance. To quell criticism of the B.I.S. faculty it was sufficient to inform others who they were. Many did not know, but they do now. This will likely pay dividends in the future, including interest amongst many in being nominated to the B.I.S. faculty.

Incidentally, it should be mentioned here that the governance of the B.I.S. Program has always been in the hands of its faculty. Those faculty not only run the tutorials, Summer Seminars, and other academic aspects of the B.I.S. Program, but they also control the administration of the program via the B.I.S. Committee. The B.I.S. Committee is composed of university-wide faculty. It makes decisions about everything from the admission and rejection of student applicants to the appointment of faculty mentors, seminar directors, and coordinators for each of the three study areas. That the B.I.S. Program has a long tradition of being run by the faculty also enhanced its credibility in the university community. In the opinion of the regional accrediting association, the faculty committee is viewed as an important quality-control mechanism.

In short, the quality and quantity of requirements for graduation in the B.I.S. Program were reconfirmed in the face of attacks by critics. By far the overriding problem was communicating the correct information to university colleagues. If financial or other clouds put a program under scrutiny, the more informed the university community the more likely the success in defending the program.

The one area in which the B.I.S. Program did not remain unscathed is in its funding. Designed and fully funded as a special program by the Board of Regents, the program was considered unproductive and too expensive by those trained to evaluate programs with productivity formulas. In their eyes the cost per student credit hour for B.I.S. appeared higher on average than for traditional students. Since B.I.S. costs were covered out of a specially formulated budget, however, comparing its cost per student credit hour with those in traditional programs was like comparing apples and oranges. The special funding model met the special needs of the alternative program; i.e., the one-on-one tutorial that is the heart of the learning format, the administrative costs of recruiting students, evaluating and acting upon admissions applications, maintaining contact (by phone, mail and other means), overseeing testing, and identifying and paying faculty. Even though the B.I.S. budget never did come out of monies designated for any other academic programs within the university, it still became a target for those searching for funds to bolster traditional programs in the face of cuts.

There were substantial cuts in the operating budget, the result of which were cuts in student enrollment and in operating expenses. At the worst some questioned whether the program would survive. The good news is that the quality and quantity of program requirements eventually did prove convincing, to the point where there is even active support amongst some critics. The program is not only poised to survive, but is now in a position to gain back at least some of its funds. We cannot emphasize enough how important has been the underlying academic strength of the program, and the rather enormous energy spent in communicating it to the university community.

CONCLUSION

Of first and primary importance in survival under financial stress has been maintaining high academic quality. Ultimately only that will be convincing to university authorities interested in building and supporting strong academic programs. It proved invaluable that the B.I.S. Program is run by mainstream faculty, university-wide and state-wide, and that the faculty have emphasized quality and quantity since its inception. Nearly as important, however, has been keeping the university faculty and administration informed about the strengths of an external degree program. In retrospect, we might have paid more attention to communication prior to the troubles caused by cuts in the university budget. We do not know if such would have obviated some of the cuts in the program budget, but it would certainly have been a less vitriolic and confused process.

Trying to predict the future is sometimes fruitless, but we would like to close by suggesting a few other ideas that might be helpful. First, access to all educational programs by newly emerging and diverse groups of potential students will almost surely become critical in the future. In the B.I.S. Program we are undertaking proactive ways of reaching and encouraging such students to apply and enroll. Second, keeping the budgeting of external degree programs separate from those of traditional programs might be helpful. There are still risks, of course, but such can make it a less tempting target to many in times of financial stress. There is presently a major administrative reorganization at the University of South Florida. We are working to keep the academic home in the mainstream by continuing its association with the College of Arts and Sciences. We also are searching for a budgetary niche or fiscal home more independent of potential incursions by traditional programs.

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A Comprehensive Outcomes Assessment Program (COAP) for Nontraditional Programs Meets a Traditional Accrediting Body

Abstract

Traditional accrediting bodies have mandated assessment of student academic achievement as an integral component of the accreditation process. Regional accreditation associations have typically focused on establishing assessment guidelines concerning the institutional effectiveness for traditional curricula and delivery systems. Correspondingly, nontraditional programs have been starting at a significant rate across the country. This paper describes the assessment process for a nontraditional business program and how it was designed to meet the accreditation criteria for the North Central Association of Colleges and Schools. The philosophy of a Comprehensive Outcomes Assessment Program (COAP) is explained, along with a description of the assessment instruments, methodology, conceptual framework, and conclusions. The relationship of traditional accrediting bodies and nontraditional programs is comparatively new but very important. Assessment is not an end in itself but a means of gathering information that can be used in evaluating programs, curriculum, and the institution's ability to accomplish its mission.

Criteria of Regional Accrediting Bodies

The North Central Association of Colleges and Schools (NCA) has listed four criteria as the basis for accreditation: "1) the institution has clear and publicly stated purposes, consistent with its mission and appropriate to a postsecondary educational institution; 2) the institution has effectively organized adequate human, financial and physical resources into educational and other programs to accomplish its purposes; 3) the institution is accomplishing its purposes; 4) the institution can continue to accomplish its purposes" (Commission on Institutions of Higher Education, 1992). Criteria number three is the shortest in length but may be the most demanding. It requires an institution to provide evidence of its effectiveness in accomplishing a variety of purposes. Institutional effectiveness must be demonstrated by a program by which student academic achievement is documented. The key is to have an assessment program in place that is part of the daily operations and planning of the college or university while the results are used to improve institutional effectiveness.

The criteria of NCA have been echoed throughout the country by regional accrediting bodies, requiring colleges and universities to institute assessment plans. However, nontraditional programs and delivery systems are unique and do not fit the typical assessment model.

As traditional regional accrediting bodies are focusing on assessment, more and more institutions are offering nontraditional programs. Enrollment in these nontraditional programs has been increasing at a steady rate reflecting a major shift in the student population.

Suggested Characteristics of an Assessment Program

The development, implementation, and coordination of an assessment program for nontraditional Business and Management Programs is not an easy task. NCA does not prescribe specific rules to follow. However, five general guidelines should be addressed. A program to assess student academic achievement should: 1) be linked to the mission, goals, and objectives of the institution; 2) be carefully articulated and be college-wide in conceptualization and scope; 3) lead to institutional improvement; 4) be implemented according to a timeline; and 5) be administered by an established system for continuous improvement.

NCA offers the following suggested characteristics. An assessment program should: 1) flow from the institution's mission; 2) have a conceptual framework; 3) have faculty ownership/responsibility; 4) have institution-wide support; 5) use multiple measures; 6) provide feedback to students and the institution; 7) be cost-effective; 8) not restrict or inhibit goals of access, equity, and diversity established by the institution; 9) lead to improvement; and 10) include a process for evaluating the assessment program (Commission on Institutions of Higher Education, 1992). The specific characteristics of the program must support its general guidelines.

Nontraditional Business Program

Nontraditional programs vary greatly in content, delivery systems, and program format. For example, at Cardinal Stritch College the Business and Management Division operates an accelerated program designed for the working adult. Courses are offered during the evening throughout the week from 6:00 to 10:00 pm. Courses meet once a week and are five to eight weeks in length. The pedagogical approach places a heavy emphasis on group work, cohort learning, and high expectations on out-of-classroom work. All of the instructors are practitioners serving as adjunct faculty. Students are enrolled in small groups which start, and complete, the academic program together. There are no semesters and programs start every month of the year.

Assessment Philosophy

There are many conflicts or stumbling blocks that colleges may encounter on the road to assessment. Institutions of higher education must first understand why they are assessing student achievement in order to have successful programs. There are two main types of evaluation: summative and formative. The former is typical of accrediting bodies who mandate documentation of student learning and/or quantitative data to make comparisons. Summative evaluation is descriptive in nature, therefore, it is utilized for detecting problems or signaling success. It serves as a gauge in achieving goals. This is important information for accrediting bodies but it does little to point the college in the direction of where to make revisions to improve areas of concern.

While summative evaluation deals more with accountability, formative evaluation is related to development. Formative information should be designed to provide feedback and analysis for helping an institution more effectively achieve its goals. The evaluation process should provide valuable insight to improve the programs. In other words, the data must be used to make plans, set timetables, and allocate resources.

Areas for Institutional Assessment

Student assessment must combine the elements of summative measurement and formative evaluation. The basic elements, philosophy, and instruments of a Comprehensive Outcomes

Assessment Program must be designed with these two aspects in mind. The North Central Association of Colleges and Schools does not dictate methodology or instrumentation for accomplishing student academic achievement but it does require explicit documentation. Several examples of the general areas of assessment include, but are not limited to, the following. **Student Academic Achievement** is the main emphasis of the North Central Association. While the Commission does not prescribe a specific approach to assessment, every institution must have a defined program for documenting student academic achievement and should consider a broad range of approaches to assessing institutional outcomes. **Student Development** pertains to the documentation of success in enhancing the lives of students within the areas of student leadership, moral, ethical and spiritual (if applicable) areas as it cuts across racial, ethnic, and sexual boundaries. **Program Quality** refers to the overall quality and maintenance of academic programs and its curriculum. **Institutional Climate** is a general area of student and faculty satisfaction with the institution and its effectiveness (Commission on Institutions of Higher Education, 1992).

Comprehensive Outcomes Assessment Program: COAP

When Cardinal Stritch College developed its assessment program a multiplicity of concerns were taken into consideration. The mission of the college remained at the core of all decisions, but other important factors were included. The assessment plan was developed to fit into the strategic planning model as well as being designed to include a broad range of areas utilizing multiple measures. Faculty were involved in the development to enhance ownership of the process. In addition, developing a system for feedback to students and evaluating the assessment program were critical components. All of these factors were addressed while attempting to operate in a cost-effective environment.

COAP was implemented to measure the attitudes and cognitive skills of students in both the liberal arts discipline and the core curriculum of the various majors. While developing the assessment instruments, criterion-referenced testing was preferred over norm-referenced, even though both are utilized.

One of the basic axioms of COAP was the concept of value-added. A pre-assessment night and a post-assessment night were built into the calendar of every program. The idea was to assess the abilities of students prior to enrolling in the academic programs and then after completion of the course work in their major. In addition, elements of the assessment instruments were integrated into various programs throughout the curriculum.

Details of the Assessment Instruments

A. New Student Reply Form

The New Student Reply Form is a marketing survey developed by Cardinal Stritch College. The questionnaire has three different sections: a listing of the sources of information that assisted the students in selecting Cardinal Stritch College; a listing of the many factors influencing the students' decision to attend a college or university; and a listing of various attributes of the Business and Management Division. A five-point Likert scale is used to evaluate the importance of each item. There is one open-ended question for written comments on the admissions process. While there is no post-marketing survey, a Student Opinion Survey is administered at the end of the programs. The survey is approximately 20 minutes long.

B. Attitudinal Survey

The Attitudinal Survey is a questionnaire developed by Cardinal Stritch College. It is designed to be an assessment instrument for measuring the attitudes of students before entering the college and after completion of courses within the major. The survey is divided into the following sections: self-described traits of the students; self-rated ability in various activities; ratings of importance on various subjects; the opinions of students on selected items; a listing of the number of times the student has participated in specific activities within the last year; and a section on the basic academic elements within the Business and Management Division.

The survey requires approximately 20 minutes to complete. The post-assessment survey is identical to the pre-assessment instrument, with the addition of questions pertaining to a self-reported growth measure of various areas attributed to the Business and Management Division.

C. Student Opinion Survey

The Student Opinion Survey has also been developed by Cardinal Stritch College. It is utilized only for post-assessment and is designed to receive student feedback concerning the following areas: student services; academic environmental concerns; mission of the Business and Management Division; and the mission of Cardinal Stritch College. The questions are based on a five-point Likert scale and require approximately 20 minutes to complete. Originally the college used the standardized ACT Student Opinion Survey but it was determined that the questions were not appropriately focused for nontraditional student populations.

D. American Assembly of Collegiate Schools of Business, Core Curriculum Assessment Program: AACSB CCAP

The AACSB CCAP is a criterion-referenced test designed to measure the cognitive skills of students in the major field of business. The CCAP is a data bank of more than 500 questions divided into the following seven areas: accounting; business environment and strategy; finance; behavioral, organizational and human resource issues; marketing; management information systems; and quantitative analysis/operations research/production and operations management. The Business and Management Division was able to select appropriate questions in order to develop several versions of the major field tests. The assessment instruments are updated and evaluated by faculty on an ongoing basis. In essence, the faculty have developed assessment instruments that meet the distinctive program needs, accounting for the variations within the different majors in the associate, bachelor, and graduate levels. The different versions of the test are designed for diagnostic, achievement, single area or overall program assessment. The tests contain 75 questions from the designated areas and require one hour and fifteen minutes.

E. ACT ASSET

The ASSET was developed by the American College Testing service. It has three basic components: writing, reading, and math. Each section is timed to be completed in 25 minutes. The math section has three different levels: numerical, algebraic, and geometrical skills. Only the numerical skills test is used for the undergraduate programs. The traditional school at Cardinal Stritch College is also using this section of the test and the results are compared between the traditional and nontraditional divisions. Moreover, after careful analysis we have realized a significant statistical correlation between this test and grades received in math related courses. Faculty were involved in the selection of the ASSET and in determining the cutoff scores for placement as related to their areas of expertise. There are two forms of the ASSET. Form B is utilized as a pre-assessment instrument and form C1 is used as a post-assessment instrument.

The ASSET is a norm-referenced test, therefore, national comparisons are available. The primary goal of the ASSET is to efficiently and effectively gather information on reading, writing, and mathematical components of the liberal arts core curriculum. The ASSET may be hand-scored in less than one minute. Therefore, results are readily available. A full array of reports are completed by ACT and compiled for the college within three months.

F. End of Course Student Evaluation

At the end of every course students are provided the opportunity to complete a 37 question survey, assessing the course, instructor, and materials. The instructor is evaluated on motivation, course organization and clarity, knowledge base, application of knowledge base to practice, and interaction skills. The course and materials are evaluated through a series of eleven questions. The results are read on a regular basis by the administration and serve as part of the overall evaluation and promotional process of faculty. A computer generated report is mailed to the instructor with written comments from the Assistant Dean. The information on course material is used to help determine when to revise curriculum and update textbooks. The end of course evaluation was developed by Cardinal Stritch College after one year of research and analysis.

G. Student Withdrawing Survey

The Student Withdrawing Survey is also a questionnaire developed by Cardinal Stritch College. Students that withdraw from the college are surveyed at the time of their decision to leave the school. The Student Withdrawing Survey consists of two sections: demographic information and questions regarding the reason students are requesting to withdraw. There are forty-eight questions. A three-point Likert scale is used with the following rating: 1 = not a concern; 2 = minor concern; and 3 = major concern. There is also an open-ended question at the end for written responses by the student.

The survey requires approximately five minutes to complete. It is mailed to all students within the division who indicate that they are withdrawing from the college. A self-addressed envelope accompanies the questionnaire. Information is used to assess the various programs as well as tracking the reasons for students to withdraw from the college.

H. Alumni Survey

All graduates from the college are surveyed one year after graduation to request information on their employment status, employer, salary, continuing education status, and relationship of employment to major field of study. Results are tabulated by major and degree, and shared throughout the college community. The surveys request feedback about adequacy of major field preparation as related to current employment.

I. End of Program Survey

Students are invited to complete an end of program survey after they have completed all of the required course work. The instrument contains thirty-four questions with six-point Likert scale responses. The questions cover such topics as performance of the college's administration, academic quality, curriculum issues, student services, and academic environment concerns.

The majority of assessment instruments use a computer-generated sheet that is scored by the college's National Computer System (NCS) scanner (Opscan 5, dual sided-ink read machine) and NCS supporting software. The information is collected in separate data bases and individual results are shared with the students via the mail. Students are encouraged to contact the Student Services Office for more information. In addition, all of the data should be analyzed and shared via reports. Moreover, the information is reviewed on a regular basis by the division's assessment committee which is comprised of college administrators and faculty. The results are used to revise curriculum, evaluate and update academic goals, assist with program development, adjust admissions criteria, review resource allocation and budgetary considerations, assist with student retention, and assess value-added to student academic achievement.

Conclusions

Many pioneering colleges have undertaken nontraditional programs and now with a push from regional accrediting bodies they have also added the charge for the assessment of student achievement and institutional effectiveness. Assessment programs must be organized so the results are used to enhance the quality of programs while increasing the efficiency and effectiveness of the institution. Regional accrediting organizations provide broad guidelines concerning assessment including aspects of student achievement, student development, program quality, and institutional climate. Assessment plans should be designed to institute long lasting programs of continuous improvement while fulfilling the requirements for reaccreditation.

This is partially accomplished by integrating institutional assessment directly into the planning process of the college. Internal (institutional) data is synthesized with external data to assist with strategic planning. Moreover, the processes should operate to document student academic achievement while providing feedback to students, faculty, and the administration, helping to systematically update admissions criteria, curriculum, and academic programs.

The details relating to assessment vary among the regional accrediting agencies. The North Central Association is in the middle of the spectrum structuring its guidelines in this area. Nevertheless, all accrediting bodies have moved toward requiring learning assessment and there are underlined similarities between all of them. Successful assessment programs should be comprehensive in nature, the administration and faculty must take ownership, and the results must be used to verify and enhance various components of the total academic environment.

Developing a comprehensive assessment program should be accomplished slowly and continuously revised. It is hard work and requires a great deal of cooperation and coordination but most institutions are already engaged in some form of assessment and these efforts should be simply incorporated into the overall plan. In the end, an assessment program should be able to work for the institution instead of being forced on the institution.

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Colorado State University - Progress and Change

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Colorado State is a traditional, land-grant University with a balanced program of teaching, research, extension and public service. The University has a reputation for progressive graduate degree education via television. For the past 25 years, under the acronym SURGE (State University Resources for Graduate Education), Colorado State has offered graduate courses and degrees throughout the United States. SURGE courses have been targeted at engineers and business people who need graduate education and are employed by corporations willing to provide tuition assistance. Additionally, the University has produced telecourses for graduate level teacher certification. Both of these markets have been successful, because of the demand for the product. Experience with undergraduate correspondence study began in earnest about 1973, and the use of Annenberg-type telecourses began in the mid-80's. Currently, there are over 2,000 enrollments a year in undergraduate correspondence study courses and telecourses.

Colorado State degree requirements are similar to those of most other universities. The catalog reads: " A minimum of 32 semester credits must be completed in residence..."and, "...credits completed by correspondence...at other institutions shall not exceed 32 semester credits.". Fortunately, the University

Curriculum Committee in 1989 determined that all approved Colorado State credit courses, regardless of delivery system, are resident credit. This determination was another progressive change which provides a way for students to earn a Colorado State degree by completing (the proper) 32 semester credits via distance delivery. The challenge became the creation of sufficient distance delivery courses acceptable to the University for a degree.

The original attempts at developing an external degree at Colorado State focused upon the creation of a degree intended specifically for distant learners. The process was doomed to failure from the beginning because almost unanimous approval of the faculty in the sponsoring college was required. Unfortunately, some of the faculty used the process to demand guarantees of funding and other support before they would support the concept. Subsequent attempts targeted existing degrees, but the requirement to convert the resident instruction courses to distance learning courses seemed to be an overwhelming task. As we continued to investigate the best ways to pursue an external degree, we realized the degree should be an external "completion" degree. In other words, enough upper division courses would be offered to allow a student to complete the degree they had started at Colorado State or elsewhere, and be awarded the degree from Colorado State.

If we were to be successful in establishing a formal degree completion program, we determined that faculty acceptance and support of an external degree was absolutely necessary. We decided that increased awareness of distance learning activities by the faculty would increase our chances of acceptance. We mail specific marketing pieces to all the faculty and staff. We offer distance learning presentations at the faculty development sessions. We also redoubled our efforts to recruit more faculty to offer distance learning courses as an overload, in return for supplemental pay. We believe our efforts have been successful because the departments seem to be much more willing to discuss, and in some cases encourage, faculty to involve themselves in distance learning course development.

There are several institutional obstacles that mitigate against development of distance learning courses. The greatest obstacle is the tenure process. Although it is theoretically possible to incorporate involvement in distance learning into the tenure plan, the faculty see this as unacceptably risky. Because we have many new faculty members, the tenure process has removed many of them from consideration for teaching a distance learning course. Another major problem is the question of contact hours. It seems that correspondence courses are acceptable, but when video is added to a distance learning course the video is equated to the professor and contact hours become an issue. Fortunately, our University Curriculum Committee has determined that course content, not the number of hours of television, is the measure of acceptability . Unfortunately, some of the college and department curriculum committees have not accepted the same philosophy. Funding is another issue. A student enrolling in a distance learning course is not counted toward FTE funding, so there is the basic question: Why should a department support that which does not generate funds? Also, the faculty must come to grips with their primary mission which may be interpreted as providing the best possible on-campus undergraduate experience for the resident student.

Although there are many obstacles, we have begun to make progress toward a "completion" degree by realistically looking at our existing courses and determining if there is a "fit" between those courses and an existing degree. After determining there was a "fit" we approached selected colleges informally and asked for their cooperation and assistance.

We are now targeting a degree which embodies flexibility of course selection (by the student) and avoids the laboratory subjects which are difficult to deliver externally. As soon as we can assemble a "critical mass" of distance delivered courses, we plan to formalize the degree through the curricular process. We expect to be successful because we are not requesting any variances from existing policies.

Colorado State is changing to meet changing student requirements. The changes have come slowly and have supported distant delivery of courses in addition to traditional classroom orientation. We believe the demand for an external degree in Colorado is high, and Colorado State is moving toward providing an external degree that is equal to an on-campus degree.

Strategic and Academic Planning:
One Institution's Experience Initiating and Managing the Processes

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Introduction

This paper focuses on the National-Louis University's (NLU) strategic and academic planning initiatives instituted in the late 1980's and continuing to the present time. Primary emphasis will be placed on the "process" (e.g., institutional decision making) issues inherent in the initiation, organization, and management of an institution-wide planning process.

In fits and starts, National-Louis University has been working at establishing an integrated Strategic and Academic Planning process since the fall, 1986. The University has been involved in long-range and strategic planning activities for much of the late 1970's, through the 1980's and now into the 1990's. Many of the initiatives and programs (e.g., undergraduate degree completion and the Ed.D.) which now seem so integral and rooted in the "history" of NLU have come out of those planning activities. Acceleration of these processes occurred with the preparation for the comprehensive reaccreditation visit to the institution by the North Central Association (NCA) in the winter of 1991.

The 1991 NCA team report indicated that, despite criticisms to the contrary, NLU did indeed have a history of planning activities and successes. What it seemed to lack was a manner of linking these planning activities to other aspects of university functioning. Further, NLU needed to better address the linking of the planning activities to the decision-making structures of the university. One of the recommendations to come out of the 1991 NCA team report was to look again at the planning activities of the university in 1995. The activities and processes discussed in the rest of this paper result from this NCA admonition.

Planning Pre-1991

In 1986, the university's newly hired Provost initiated a series of planning activities which built on the university's earlier activity. Consultants were hired to assist university staff and faculty in those planning activities. One of the difficulties which arose immediately was that the consultants were unfamiliar with the earlier planning efforts and, thus, proceeded to alienate most of the university community, particularly the faculty. Needless to say the efforts were not very successful at this time because damage control was necessary to keep the university community focused on the planning activities.

It is useful to point out the university planning history in order to understand the activities that have followed. Like many private colleges, NLU (named National College of Education until June 1990) found itself in the late 1970's in serious short supply of students and resources. The president and the Board of Trustees entered into an ambitious planning effort to broaden the mission of the university from exclusively education to other aspects of higher education training. In the early 1980's the College of Arts and Sciences was founded which served as both a support for the more well established College of Education, but also as the incubator for a number of successful programs. Some examples of these were both undergraduate and graduate programs in business, adult education, allied health and human services. In addition, a highly successful certificate program in English as a Second Language was started. These efforts, as well as an innovative field based education masters program served to not only bring the institution out of economic crisis but moved it into a rather prosperous and expansive middle and late 1980's. In short, what characterized this period was a highly focused entrepreneurial spirit of program growth and expansion.

The university's successes were based on two things: its ability to respond to and serve well unmet students' higher education training needs in the above mentioned areas and the quality of its core programs housed in the historically stable and innovative College of Education. It was recognized by most in the university community that the period of program and student expansion was a transitional one. The goal was not to continue to expand in an unlimited fashion. But, the alternative to this expansive mode was not nearly as specifically articulated and focused as was the need to bring additional students into the institution during the 1980's.

This brief planning history brings us to the 1991 comprehensive visit of the North Central Association. The team members on the 1991 visit were in general laudatory in their evaluation of the university and its programs. However, in the area of planning they raised particular concerns:

> "1) The university needs a period of time to digest and consolidate the changes that have occurred over the past five years. A failure to catch its collective breath and attend to the implications of all the changes could result in a diminished sense of purpose, in effectiveness, frustration, and an unhealthly (sic) form of exhaustion."
>
> "2) Although there are many planning activities at National-Louis University, the institution has not yet found an institutional planning process which integrates the academic and financial planning process and which effectively allows and encourages all of its constituents to participate in the process and to feel fully committed to the

outcomes of the process." (Self-Study Follow-up Report, October 1991, pp. 51-52)

Academic Planning

It was, in a sense, unfortunate that the NCA team visited early in 1991 because immediately following the team visit, in the spring of 1991, the NLU faculty and administration voted overwhelmingly to approve its first ever Academic Planning process. The action was the culmination of nearly four years of activities, meetings, working papers, and, sometimes, rancorous debates. The final document, the Academic Planning Handbook, has served as the vehicle for academic planning endeavors for over two years. This document will undergo its first revision during the fall, 1993.

This process established an institution-wide committee of elected faculty from the three colleges (Arts and Sciences, Management and Business [established in 1990], and Education) with staff support from the office of Academic Affairs. In addition, a set of program and operational definitions was agreed upon and a mechanism for review of academic program initiatives was promulgated and put in place. The result was that there now existed a valid process for new program initiatives. Formerly, new program initiatives had been imposed administratively from above. The academic planning process insured review and comment from those most closely associated with the academic programs, the faculty. Thus, one concern of the NCA team about constituents participation in the process had been partially addressed.

It did not take too long into the fall of 1991 during the first implementation phase of the Academic Planning process that the concerns about the linking of the academic ***and financial*** planning process became painfully clear. The academic planning process was housed solidly in the Academic Affairs side of the institution with no formal linkages to resource allocation.

Thus, efforts at implementing programs approved through the academic planning process were frustrated and never fully realized. It became clear that linkages with other planning units were crucial. Further, it became rapidly apparent that the institution lacked a coherent, focused set of strategic directions to guide other planning efforts like the academic and financial ones.

Strategic Planning

The strategic planning process had actually been under way longer than the Academic Planning one. The development and approval of the academic planning process moved more quickly than did that of strategic planning. It also became clear early in the academic planning process development phase that gaining consensus on "a process of review" was much easier than gaining consensus on the strategic directions of the institution.

Since the fall, 1991 a Strategic Planning Committee had been meeting monthly and had secured the services of out-of-institution consultants to develop a strategic direction. In addition, there was gathering impetus to the process from several members of the institutions Board of Trustees (BOT). However, due to both some senior administrative personnel changes and due to the difficulties in coming to consensus on strategic directions, the process moved only in fits and starts.

In December, 1992 the university dedicated its winter retreat to the theme of Strategic Planning. Out of the meetings and discussions, a set of 14 strategic themes were developed and put forward for discussion. A number of large and small group activities were held over the early months of 1993 at which these strategic themes were discussed and refined. Finally, in early April, 1993 a first set of themes was presented to the BOT for their comment and review. Additional meetings of primarily faculty groups were held and through interactions with the Strategic Planning committee a final set of Strategic Themes and assumptions (called by NLU, institutional commitments) were put before the faculty governance in June, 1993 for their consensual agreement. The BOT voted to approve these themes and commitments at its July, 1993 summer meeting.

The strategic planning document, called Strategic Plan - Phase I, consists of eight "Fundamental Institutional Commitments" which are "essential to the implementation of the strategic plan". These commitments range from responsibility for academic freedom and collaborative decision making to maintenance of fiscal viability and sound structures and processes necessary to carry out the institutional mission.

There are eleven strategic themes or, in Perry, Stott, and Smallwood's (1993) words, "strategic directions" which are organized into three broad categories: *enhancement of academic program quality*, *enhancement of resources and services*, and *program and location expansion*.

There are five themes under *enhancement of academic program quality*, the first three of which are concerned with each of the three existing colleges: College of Arts and Sciences, College of Management and Business, and the College of Education. The fourth theme in this section addresses quality in research and scholarship carried out by the university. The final theme or direction addresses the institutions need to improve the efficiency and effectiveness of the university 'system' of functioning.

The next section, consisting of three themes, is organized under the heading of *enhancement of resources and services*. The first addresses the need to improve support services to students and academic programs. The second theme address resource support through the development of technology and related support departments necessary to improve student and faculty support services and operations. The final theme in this area addresses the need to develop its libraries.

The final section is organized under the heading of *program and location expansion*. The three themes in this section address the following: the development of an appropriate number of additional colleges/schools; the expansion of programs and services through partnerships and affiliations; and, the continued exploration of international initiatives.

Next Steps

As one faculty member articulately pointed out in one of the spring meetings, it is inappropriate to call the document as approved, a strategic plan because it lacked many of the component parts of a plan such as environmental scanning information and strength/weakness analysis. However, what the approval of the first phase of a strategic plan represents is the first time the institution has committed to paper a set of strategic directions which can form the basis for strategic planning at the tactical or "strategic thrusts" level (Perry, et al, 1993).

The set of strategic directions will form the basis for evaluation of the tactical planning and initiatives which have characterized the institution for the last two decades. The Academic Planning committee now has a set of themes to compare the proposals it has reviewed and will review in the future. Finally and perhaps most importantly, the set of themes indicates what are not institutional priorities for the foreseeable future.

The process of strategic planning development has served to illustrate how difficult yet how necessary it is for an institution of higher education to come to agreement on a set of strategic directions. The dynamism and diversity of the university community are its greatest strengths and shortcomings (Norris & Poulton, 1991). In the development of strategic directions it is imperative that the agreed upon set of directions is narrow enough to permit the focus of the institution's energy and to highlight its distinctiveness while making those strategic themes flexible enough to capitalize on the creativity and innovativeness of the university community.

These are not easy, or always mutually attainable, objectives.

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